

A
Preparation to
THE RECEIVING
of the Sacrament, of
CHRISTS Body
and Blood.

Directing weake Christi-
ans how they may worthily
receiue the same.

By William Bradshaw. K

With profitable Treatise of
the same Argument, writ-
ten by another.

The 7. Edition corrected and enlarged



London Printed by I. B. and are
to be sold by Nathaniel
Newbery. 1623.

Preparation
of the Sacrament
of the Eucharist
CHRIST'S BODY
and blood
During weeks
and days
of Lent.



London Printed by
J. B. 1701



To the Vertuous

and worthy Lady,

GRACE DARCY.

MADAM,



These notes

which were

lately writte

forth for you

private vse, I

am now emboldened to

make more common; not

for any conceited worth in

A :

them,

D

The Epistle Dedecatory.

them, but to auoid the trouble, of yeelding satisfaction to other good friends, that desire and expect the like office from me. I am sure herein I shall hurt none, but my selfe; nor so much as offend any, excepting those for whose vse the publishing hereof was neuer intended.

Your Ladships fauourable acceptance of them in priuate, hath made them the bolder to come foorth in publike, and to grace themselves with the profession of your fauour, which is their greatest ornament.

I hope that you who haue giuen them some entertainment in your closet, will not carelesly passe by them

them as vnknowne, now they present themselues vnto you in the street: the rather for that they come not alone, but accompanied, assisted, and countenanced with a most profitable Treatise of the same Argument, written long since by one whom your Ladiship reuerenceth, and whose person and labours in the worke of Christ Iesus, are (and that deservedly) much esteemed of the people of God.

I shall not need to admonish you of the vse of either of these Treatises: Themselues, how little soeuer, are in that point able to speake for themselues. Onely take heed (good Madam) lest in their with-

The Epistle Dedicatory.

drawing of you from the
damnable sin of profaning
this holy sacrament, you
be not by misconstruction
brought vnto any wil-
ked and superstitious ado-
ration thereof.

Thus vnfeinedly praying
the Lord more & more to
bless the worthy Knight
your husband, and your
selfe, and from heauen to
reward those many fauours
receiued from you both, I
humbly take my leaue.

Ianuary 2. 1608.

*Your Lordships
much bounden,*

W. B.



To the Reader.

LET it not offend thee (good Reader) that in this Edition I have varied somewhat from the former. When I first published this treatise, I little thought it should have been thus often called to the Presse, which (as I suppose) is not so much for any speciall worth in it, as for the worthinesse of the other Treatise of the same Argument, unto which it is adioyned; and which, this was a meanes to bring into the light. How-ever, seeing by this meanes it comes to passe that this of mine falleth into the hands of many, that otherwise (I assure my selfe) would neuer have looked after it; and those such, as (if it had the Authors sense) it would blush to looke in the face, being so meantly set out & furnished as it is: I have deemed it fitting this once to review the same, and to send

To the Reader.

it forthin this forme thou seest;
wherein some defects in the former
are (as I thinke) supplied. though not
so many as either thou or I could
wish. The old plainnes thereof doth
still continue, which I esteeme as
no disgrace theunto, it being by
that meanes fitter for the use
of plaine and simple hear-
ted Christians, for
whose helpe and
direction I
first pub-
lished
it.

Farewell

The Method.

The Preparation consists in

Con- sider- ing the dan- gerous sinne abu- sing this Sacra ments, shew- ed

1. By the doc- trin of the Sa- cra- mēt

In generall, where,

More speciall, of the

1.

2.

Parts,

Of the Institu- tion. Chap. 2.

Of the Admini- str. Chap. 3.

Of the time. Ch. 4.

Of the manner. Chap. 5.

Signes, } Elemēts
Chap. 6. } Actions

Things signified. Chap. 6. 7. 8. 9.

The end, Chap. 8. 9.

2. By a consequent deduced from the aforesaid Doctrine. Chap. 10. 11. 12.

In draughting certaine speciall meanes, by which the dangerous sinne aforesaid may be auoided. The second Part.

The Ground of the first Part.

1 COR. II. 33—28.

23 **F**OR I haue receiued of the
Lord: that which I also haue
deliuered vnto you, to wit,
that the Lord Iesus in the night, that
he was betrayed, tooke bread:

24 And when he had given thanks
he brake it, and said; take eat; this is
my body which is broken for you, this
doe in remembrance of me.

25 After the same manner also, he
tooke the cup, when he had supped,
saying: This cup is the new testament
in my blood; this doe as oft as ye
drinke in remembrance of me.

26 For as often as you shall eat this
bread, and drinke this cup; ye shew
the Lords death till he come.

27 Wherefore, whosoever shall eat
this bread and drinke the cup of the
Lord unworibily, shall be guilty of
the body and blood of the Lord.

A Preparation
TO THE RECEI-
 uing of Christs Body
and Blood.

The first Part.

Shewing what a dangerous sinne it is, to receive this Sacrament vnworthily.

CHAP. I.

Of preparation in generall: and the Apostles forme thereof.



NO Wise
 Man vseth
 to set vpon
 any difficult
 work,
 the well performance
 whereof, may bee much
 B be-

beneficiall, and the ill
very hurtfull and dange
rous: (such as the recei
uing of the Sacrament
of the Body and Bloud
of Christ, will appeare to
be:) but first (if hee can)
hee sets some time a part
to fit and prepare himselfe
thereunto; and to fore
cast that hee may doe it in
the best, and most effec
tuall manner. If wee goe
but to an ordinary Feast,
before wee set forth of
our doores, wee vse to
put on (if wee haue it)
better then our ordina
ry attire; or at least to
brush, and make cleane,
and put more handsome
ly about vs, that which is
vpon vs.

This Sacrament there
fore

fore, being the Lords Supper, and in that regard, more then an ordinary Feast; how ought wee to dresse, and prepare our selues thereunto, before wee presume to sit downe at that Table? Surely, if wee should bring our soules therevnto, in their ordinary habits and attire, we shall doe the Master of this Feast, a greater dishonor, then wee should doe to our Prince, if wee presumed to presse to his Table, in the filthiest habites of Chimney-sweepers or Scauengers.

If then wee desire to reape fruit, and not hurt by this action; if wee would haue the Lord of

this Feast, to bid vs truly welcome, and not to frowne vpon vs; let vs before wee presume to comethither, put on our wedding Garments: And in that manner, fit and prepare our soules, (for the feeding of which principally, this banquet is prepared) that in the same, hee may behold, a speciall honour done to him, for preparing such a Table: And what due account, we make of that food, which is there set before vs.

For the due performance of this worke of preparation, wee cannot follow a better plat-forme, then that which the Apostle *Paul*, with his

his owne hand did draw,
for a preparation, to the
Church of *Corinth*, in
his first Epistle, *Chap. 11.*

23. — 33.

Where for their better
preparation to the recei-
uing of this Sacrament,
hee teacheth them, (and
vs in them) these two
points.

1. *What a dangerous sin*
it is, to abuse this Sacrament,
verse 21. — 28.

2. *By what meanes the*
sinne aforesaid, is to be auoi-
ded, verse 28. — 33.

It wee can be assuredly
perswaded of, and sound-
ly affected with the first,
and with care and good
conscience put in prac-
tise, that which the Apo-
stle propounds in the se-

B. 3 cond;

cond ; no doubt, but wee shall then come fitted and prepared to this holy Feast ; and shall with exceeding comfort and delight, feed vpon that which is prepared therein.

What a dangerous sinne it is to abuse this Sacrament, he sheweth vnto vs.

1 *By propounding the doctrine of the Sacrament, verse 23. — 27.*

2 *By inferring therefrom, that speciall sinne aforesaid, verse 27.*

From which order of the Apostle, wee may learne by the way : That ignorance, or want of due consideration, of the Doctrine of this Sacrament, is, and euer hath been,

been one principall cause,
that so many haue abused
and profaned the same;
and that there is no hope
or possibility, that those,
who are grossly ignorant
herein, should euer with
due reuerence receiue the
same, and in that regard
reape any benefit there-
by: But so oft as in this
estate, they partake there-
of, they runne their soules
vpon a dangerous rocke.
Ignorance well may bee
the Mother of Popish de-
uotion; but it is a step-
dame to all true Christian
piety, and the mother and
nurse of all superstition,
profanenesse, and irreligi-
ous impieties in Gods
Church.

CHAP. II.

Of the Author and Instituter of this Sacrament.

THE Doctrine of this Sacrament (as it is propounded by the Apostle) is General, or Speciall.

- | | | |
|---|----|--|
| In the
gene-
rall he
tea-
cheth
vs | 1. | { The Instituter,
and
The first Admini-
sterer thereof. |
| | 2. | { The time when it
was first institu-
ted.
And the religious
manner of insti-
tuting thereof. |

This Sacrament was instituted and ordained by Christ Iesus himselfe, *I haue* (saith the Apostle)

re-

*receiued of the Lord, that
which I haue deliuered vnto
you, verse 23.*

As if hee should haue
said, if this Sacrament
had beene a deuice of
mans braine, or a humane
tradition, hauing no o-
ther ground, but the will
& pleasure of man, your
abuse and profanation
thereof had beene the
lesse. But I would haue
you to consider, that this
Sacrament was ordained
and instituted by Christ
Iesus himselfe, and that
I deliuered this ordinance
vnto you, by expresse
warrant and commission
from him: And there-
fore great and damna-
ble, must your sinne
needs be, if you shall pro-

sane and abuse the same.

They cannot be free from blame, who shall contemptuously abuse the Ordinances of Men, though they require but things indifferent, and meerly vnprofitable; yea, such things, as vnto the flesh, are burthensome and hurtfull: Much more blame-worthy then, must they needes be, who shall contemne and basely vse an immediate ordinance of Christ, who neuer instituted any thing (which being rightly vsed) is not exceeding profitable and good: yea, whose very ordaining of it (though before it was vnprofitable, or hurtfull) makes it good and profitable to the

the worthy vser thereof.

It must needs therefore argue, a base and light estimation of Christ and his wisdom and authority, by rude and vnreuerent behauiour, to abuse any Order, or Constitution of his: And yet, what is more ordinary, amongst professed Christians, then to make a kinde of May-game, of the principall Ordinances of Christ? What palpable contempt is generally offered to the Word, read, and preached, to Prayer, to the Sacraments, Sabbath, and the Offices of the Ministerie? How rudely and profanely doe many behaue themselves, in the very solemne worship

ship of GOD, shewing apparant contempt and scorne of the same? As though these ordinances of Christ, were but base and ridiculous matters, such as are not to be deemed fit for Wise men to performe, but in iest and scorne; or (at the best) but as if they were acting and counterfeiting some part vpon a stage.

But hence wee are to learne; That a speciall meanes to make vs (if wee bee true and sound hearted Christians,) to see what a foule sinne this is, is to consider thoroughly, and to meditate seriously of this; That in the receiuing of this Sacrament, wee doe not conform

forme to the humours,
conceits, and pleasures
of Men, of Magistrates,
or Ministers of Churches,
or Fathers; no nor to the
meere ordinances of Pro-
phets and Apostles, but
to the expresse will and
Cōmandement of Christ.
This is in the nature of
man, that if they bee in-
ioyned, or commanded
any thing, by an inferi-
our that hath no autho-
rity, though the thing re-
quired be honest and law-
full, yea good and profi-
table; yet, they will ei-
ther scorne to doe it, or
doe it in scorne. But if
one in authority (whom
in that respect, they reue-
rence) shall require the
same thing, or that which
is

is worse: they will (if they bee not very carelesse and desperate) yeeld obedience thereunto, in feare and reuerence.

Except therefore, wee should be so impious, as to hold that our Sauour hath no power to require this duty at our hand, or so shamelesse and impudent, as to defend, that he doth no where require it of vs; or so blasphemous, as to say, hee hath shewed no wisdom therein: wee must needs yeeld, that it must needs bee a shamefull sinne, to profane this Sacrament, which is enioyned to bee receiued by so awesfull and soueraigne Authoritie.

When

When therefore Men come so rudely and vnprepared, to the receiuing of these holy Rites, as ordinarily they doe; it is a signe they neuer thinke of that high and sacred Authority, that hath ordained them; but onely conceit and esteeme of them, as of certaine Formalities, which custome and long continuance, hath made a fashion: and which, men are to conform vnto, more to auoid singularity, then for any necessity or profit, or out of any duty that they owe to the Institutor of them.

This then is, and ought to bee the maine foundation of all true reuerence,
not

not onely in the vse of this, but of all other parts of Gods worship. *That Christ Iesus requires this seruise at our hands.* And would the Ministers of Christ (who are by their Office to dispence these, and other the like Ordinances of Christ) haue their Ministry not contemned, but truly reuerenced, they should make it appeare (as *Paul* doth here) that they minister no other word, or Sacraments, prescribe no other worship, preach no other doctrine, binde mens consciences with no other lawes, allure them with no other promises, feare them with no other threatnings, then such as they

they can both say, and shew, that they haue receiued from Christ himselfe.

CHAP. III.

Of the first Administerer of this Sacrament.

OVr Sauour Christ did not onely himselfe institute this Sacrament, but did in his owne person, and with his owne hand, first of all administer the same.

The Lord Iesus (saith the Apostle) the night that hee was betrayed, tooke bread, &c. As though he should say: If but my selfe, or any other Apostle, or any person inferiour to an Apostle, had instituted this

this Sacrament, by Commission from Christ, men should(notwithstanding) haue feared, to lay impure hands vpon a thing so holy. Much more, when Christ Iesus hath not onely immediately instituted, but was himselfe in his owne person, a Minister thereof, and the first that did administer the same.

That seruice and worship, required by mans law, framed but by consequence from the word, or according to the generall rules thereof, is in a holy and religious manner to bee performed: Much more such a seruice, as Christ so immediately and expressly instituted

stituted, not trusting to the discourse and wit of man to appoint the same, and which himselfe did so religiously, in his owne person performe: So that it cannot but argue, great impiety in them, who shall contemptuously or but carelessly behaue themselves in or about the same.

Hence we are to learne,

1. That albeit this Sacrament is administred vnto vs now, by the hands of weake and sinfull men; yet they being the lawfull Ministers, and Substitutes of Christ, wee are to receiue it from their hands, as from the hands of Christ himselfe, who though hee be not bodily, yet

yet is spiritually, and will be as effectually present now, as at the first institution, and administration thereon. And therefore great shall their shame be, & fearefull their danger, who shall presume to put forth profane hands, to receiue such high mysteries, from the holy and pure hands of Christ himselfe.

2 It being a great honour to this Sacrament, that Christ himself should in his owne person administer it. All good Christians should thinke, and esteeme it as an honour vnto themselves to be admitted thereunto, and as a great indignity and disgrace, to be excluded there-

therefore: Much more to exclude themselves from the same, when they may bee admitted there-vnto.

3 The Ministers of the Word and Sacraments also, should hence learne, to take heed how they presume to administer this Sacrament to such persons as they haue cause to be perswaded, that Christ himselfe would denie this Sacrament vnto; or how they denie it to such, as Christ himselfe (if hee were in their place) would administer it vnto: The one is a greater indignity to the Sacrament it selfe, the other a more then barbarous wrong to their brethren,

Chap.

CHAP: IIII.

*Of the time, when this
Sacrament was instituted.*

THe time that Christ
in his speciall wis-
dome made choice of to
institute and administer
this Sacrament, was, *In
the night in which hee was
betrayed, verse 23.*

This Circumstance ar-
gueth :

That this speciall or-
dinance, which at this
time hee instituted for his
Church, when hee was
preparing himselfe to the
greatest worke of loue,
that euer was shewed, e-
uen to lay downe his life;
for it must needs proceed
from his infinite loue and
mercy.

mercy. Gifts bequeathed by friends vpon their death-beds, vse much to be esteemed; and where they are contemned, there the loue of the giuer is thought to bee despised. If then the loue of Christ, shewed vnto vs when hee was dying, yea, euen ready to be put to death for our sake, be deare and precious vnto vs: This Sacrament, which at that very time was instituted by him, and as a speciall Legacy bequeathed to his Church (for whom hee thought not his owne precious bloud too deare) it must needes deserue to be deare and precious to vs, & therefore a horrible indignity offered by vs,
to

to abuse and profane the same.

2 This was no time for Christ, who was infinite in wisdom, to spend in instituting needlesse & vnprofitable ceremonies: The vaineſt men that are (if not desperatly wicked or diſtempered in their braine) doe not vse at ſuch a time, to abuse themſelues about vanities; but their thoughts then vse to bee taken vp, with thoſe matters which moſt neceſſarily concerne themſelues, and their friends. Farre then bee it from vs, that wee ſhould thinke, that our bleſſed Sauour, ſhould at this time, finde nothing elſe to doe, but to buſie himſelfe,

selfe, in laying vpon his Church idle & friuolous obseruances. If men, how miserable soeuer in their liues past, at such times as this, vse to bestow the best things they haue vpon them they most loue; we must needs conceiue, (or exceedingly dishonour our Sauour Christ) That this Sacrament, which at this time hee bequeathed vnto all his Churches, as a special Legacy, is of some inestimable price & value: And therfore, that it must needes be intollerable inhumanity, and ingratitude, to dispise and abuse the same.

3. Seeing that our Sauiour, at this time was

C

vi-

vndergoing the greatest, most painefull, and difficult worke that euer was, or shall bee performed; euen to offer vp himselfe a sacrifice for his Church, the zeale of which worke had now, more then euer eaten him vp, and captiuated all the thoughts and affections of his soule: so as it was not possible for him at this time to thinke of any thing else, but what might further this worke of our Redemption, and the saluation of our soules. Wee must needs conclude, that this Sacrament, being at this time, so deliberately both instituted and administered, must needs tend (after a speciall manner

ner) to the furtherance of our saluation, and to make the work of our Redemption effectuall vnto vs. So that, to set light by this Sacrament, is to despise the great worke of our Redemption, and the saluation of our Soules, purchased by the bloud of Christ.

CHAP. V.

*Of the religious manner,
of instituting and admini-
string this Sacrament.*

OVr Sauour Christ, in the instituting and administering of this Sacrament, is said by the Apostle, *To giue thanks:* By the Euangelist *Mat-
thew, To blesse*, that which

C 2 he

he intituted and administered.

By this Blessing and Thankesgiuing, he dedicated & consecrated the outward elements in this Sacrament, vnto that holy and mysticall vse, vnto which they are applied.

This Blessing, was an earnest and effectuell calling vpon God his Father, That he would be pleased to make this Sacrament (being duly administered and receiued) fruitfull and effectuell to those holy & sauing ends and vses, for which they were ordained.

His Thankesgining was (no doubt) a rendring of speciall glory and praise vnto God, for hearing
his

his prayer, and therein for the great fruit & benefit, that (through the blessing of G O D) shall certainly redound vnto all those who are worthy receiuers of this Sacrament.

x In that our Sauour doth in so speciall a manner, blesse this sacramēt: we may be assured, that by this meanes hee hath obtained from God, a speciall blessing vpon it. For in him the Father is so well pleased that that may truely and vndoubtedly be verified of him, which *Balac* sayd of *Balam*, *That which hee blessed, is blessed, and that which hee curseth, is cursed.* Christ Iesus therefore

hauing, at his first institution and administration thereof, blessed this Sacrament; that is, by Prayer, drawne downe from heauen, a speciall Blessing vpon it; we must not so vnderstand the same, as though this blessing touched onelie that particular Supper, which then was celebrated at that present: but we are (out of all doubt) to bee perswaded, that the very same Blessing, cleaues vnseperably to this Sacrament, (as oft as it shall bee administred and receiued, as it ought to bee) to the end of the world. So that it shall be a blessed Sacrament, to euery worthy receiuer thereof:

thereof: That is, it shall be an instrument of some great and speciall blessing vnto them: and the greater instrument of blessing it is to them, the greater curse it will be to those who shall profane, and vnreuerently abuse the same.

The speciall Thankes that our Sauour giues, shewes; that wee cannot too thankfully receiue this Sacrament. And that if wee receiue it in that manner that wee ought to doe, that in the same wee shall receiue that, for which we shall haue cause to giue thanks, & praise, and glory vnto God as long as wee breathe. And the more thankf-worthy

gift, is presented vnto vs, in this Sacrament, the more vngratefull, and gracelesse we, that shall carelesly, and vndutifully receiue the same.

CHAP. VI.

Of the outward Signes and Elements of this Sacrament.

Hitherto of that, which the Apostle teacheth in generall concerning this Sacrament.

That which he teacheth in speciall followeth.

He teacheth
in speciall

1. *What are the parts of this Sacrament.*
2. *What is the End.*

For

For the better vnderstanding of the parts of this Sacrament, something is to bee promised of a Sacrament in general

This word (*Sacrament*) was wont to signifie that solemne oath, which the Romane Souldiers were wont to take, whereby they bound themselves to performe faithfull seruice to the Emperour in his warres; whence the Latine Diuines haue borrowed it, and now by custome it bee come (in these Western Churches) a proper name, whereby those outward badges, and Ensignes of Christianity (*viz.* Baptisme and the Lords Supper) are vsually called: because

C 5 that

that Christians in the due receiuing of them, doe after a speciall manner binde themselues (as it were by solemne vowes and oaths) to doe their Lord and Master Iesus Christ faithfull seruice in his warres, against the World, the flesh, and the Diuell.

More especially, Sacraments are mysticall Rites and Ceremonies, ordained by Christ, to shadow and confirme to his Church, the Couenant of grace, or mystery of Redemption.

Mysticall Rites and Ceremonies, are certaine outward bodily sensible signes instituted, to shadow and present in a secret

secret and artificiall manner, things spirituall and internall.

In euery Sacrament therefore, there are two things to be considered.

1 *The outward bodily Signe.*

2 *The spirituall matter, which is mystically shadowed and set forth by that Signe, and yet after a sort hidden and locked up in the same.*

The Apostle expresseth both these.

The signes are :

1 *Certaine outward Elements.*

2 *Certaine mysticall actions, in and about the Elements.*

The Elements are Bread and wine. *He tooke Bread,*

v. 23. After the same manner also he tooke the Cup. v. 25. Wine is not exprest here, but it is implyed, and the fruit of the vine is expressly mentioned by our Sauour, Matth. 26. Mar. 14.

The actions in and about the Elements are,

1 *Breaking and eating of bread.*

2 *Drinking of Wine.*

These signes considered in themselves, are not of such force, to stir vp any great reuerence in the receiuing of them: there being no one thing more common in the world, then eating of Bread, and drinking of wine; yet there is no iust cause why, in ragard of
the

the commonnes of them, that this Sacrament shold bee despised, they being matters in themselves, both profitable & comfortable. If Christ had not only ordained bread in generall, for this Sacrament, but the basest & hardest kind of bread that could bee, such as is made of pulse, or bran, or acornes: if in stead of wine, he had appointed vs in this action vinegar mingled with Gall to drinke, such as himselfe (for our sakes) was content to take of; it would beseeme the daintiest, & most queasie stomacke, (that lookes to be saued by him) to receiue the same thankfully, reuerently,

rently, and religiously. If hee had required of vs, in stead of eating bread, and drinking wine, some seruice as painefull (and in it selfe shamefull) as Circumcision, it had been our duty, to haue accounted it (as the Iewes did) our honour to performe the same. It is then intollerable insolency, to thinke it a base and contemptible thing, vpon Christs speciall pleasure, to eate bread, and drinke wine at his Table, to that end for which he hath the same.

There are many things, that in themselves are of no honour or respect, that in regard of some speciall vse and application,

tion, are matters of great honour, as the white Wand carried before the Iudge; the Cap of Maintenance, worne before the Lord Maior; the Sword borne before the King. Though therefore these outward signes, bee in themselves but common matters; yet in respect of that speciall mystery that is in them, being applied to that vse, vnto which they are in this Sacrament, and that by Christs owne ordinance, they must needs bee both an honour to Christ, and honourable to the due vser of them.

In that this eating of bread, and drinking of wine here required, was
at

at the first institution done *after Supper*, as the Apostle noteth : It sheweth that this bread and wine, and this eating and drinking, hath more then an ordinary vse or end : *viz.* That we are to eate this bread, and to drinke this wine, not so much to satisfie hunger and quench thirst, or to nourish our bodies, & reuiue and refresh our vitall spirits; for then our Sauour would not haue administred it immediatly after supper, that a festiuall supper, when they (who were to receiue it at his handes) were filled before with bread and wine. But we must looke heerein, to
another

another more high and speciall vse, vnto which it pleaseth the wisdom and goodnesse of Christ in this action, to aduance these common and ordinary things. So that in this bread and wine, wee must looke after bread & wine of another & higher nature; such whereby our soules are to be nourished and refreshed to euerlasting life.

CHAP. VII.

Of the things signified by the signes aforesaid.

Hitherto of the outward signes in this Sacrament. The mysteries contained in and vnder these signes, and expressed

pressed by them, are the greatest that can bee imagined.

The breaking of the Bread, signifieth the breaking of Christs body, that is, all the vnspeakable torments that hee suffered in his humane nature for our sins; which were greater, then if his liuing body had beene rent and torne into a thousand pieces, and all his bones broken and beaten to powder.

The eating of this Bread, and drinking this Wine, signifieth, that speciall benefit (which the Receiver of this Sacrament shall reape by the death and sufferings of Christ, if by a liuely faith hee apply

ply vnto himselfe the merites thereof. *This Bread* (saith our Sauour, according to the Apostles relation) *is my body which was broken for you: And this Cup is the New Testament in my bloud, verse 24. 25.* or, *is my bloud in the New Testament, that was shed for many, for the remission of their sinnes;* as it is more plainely related, by the Euangelist *Matthew.* And therefore our Sauour bids them, *Take and eate the one, and drinke the other.*

As though hee should haue said;

This bread, so broken as you see, shall bee a signe & token vnto you, & vnto all others that beleeue,

leeue in my Name, of that which I haue done, and suffered in my flesh for you. This wine, more especially, shal be a signe euen of that blood, which hanging vpon the Crosse I shed, to purchase the pardon and remission of your sinnes; which is not such blood, as was offered in the old Testament; *viz.* The blood of Oxen, Goates, and Sheepe: but is in very deed, the blood of God and man, whereby the New Testament is sealed & ratified, which offereth saluation to all them who shall repent and beleue in mee, and rely vpon the merits of this my bloody passion.

There-

Therefore, take and
eate this mysticall bread,
and drinke this wine,
and let them be as scales
and pledges vnto you, &
vnto al others (who shall
worthily receiue the same
That as verily, as with
your bodily mouthes you
eate this Bread, and
drinke this Wine, and are
comforted and refreshed
by them; so verily shall
your soules taste of, and
by the mouth of Faith,
feed vpon, and be refre-
shed with my Body and
Bloud; yea, in and by the
eating of this Bread, and
the drinking of this Wine
(as you ought to do) you
shall spiritually eate and
drink my body & bloud:
That is, the merits of my
pas-

Passion shall (by meanes thereof) be so effectually applyed vnto you, that thereby (as it were by daily food) you shall liue euerlastingly. So that, that which you eate and drinke in this Sacrament, is not onely Bread and Wine, but after a sort, my Body and Bloud, which was sacrificed for you.

Is not then this Sacrament, a mystery to be trembled at? Is it not a brutish Sinne, without any preparation to rush vpon the same? If wee did but eate and drinke ordinarily, for bodily necessity, or pleasure; it were brutish to runne vnto the same, as a Horse to the manger, or a swine to the trough,

trough, not lifting our hearts (at the least; to God in thankfulness for them. How much more brutish is it, to eate this Bread, and drinke this Wine, without due reuerence and regard of so high and heauenly a mystery? It were an indignity offered to the great worke of our Redemption, but occasionally to thinke or speake thereof without reuerence: But to be irreuerently affected then, when by such a speciall ordinance it is so effectually represented & applyed vnto vs, must needs be a dreadfull and damnable sinne.

For the further confirmation whereof, let vs consider

consider some speciall instructions, from the particulars, in regard of the special analogy between the signes and the things signified.

I In that our Sauour represents his Body, in this Sacrament by bread; hee teacheth vs thereby, that his Body, is to the soule of man, as bread is to the body. Bread is the very staffe of a mans bodily life, the most generall food of poore and rich, that which of all other food can least bee spared; that which in hunger, men first and principally desire: that the scarcity whereof makes famine; that which if it be plentifull, vsually makes
all

all other necessities of this life plentiful; that which we daily feede vpon; that which men generally take greatest paines for. Hence our Saviour in the Lords Prayer, teaching to craue all the needfull comforts in this life, comprehends all vnder *daily bread*. And therefore by like proportion, his Body in that manner, that it is heere meant and propounded, is the very staffe and stay of a Christian life. That without which, neither poore nor rich, high nor low, shall liue eternally. That which, without all other meanes, can feede & nourish a man to everlasting life; and which of

D

all

all other meanes cannot bee spared : That which euery true Christian soule, first and principally hungrcth after : That, the want whereof onely, famisheth and starues the soule. That which they will take the greatest paines and toyle to get; & which without the greatest pain and trauell cannot bee gotten. That which they will desire to feed vpon euery day, and euery meale, relishing nothing else without it.

2 In that the bread is broken, to signifie his Body broken for vs, it teacheth vs : that it is not simply the Body of Christ, by which wee are to bee fed, but his *Body broken*

broken : that is , That which Christ did , and suffered for vs , especially vpon the Crosse. For (to speake properly) his Body was not broken. It is not therefore properly, Christ glorified in heauen , or Christ simply God, or God and man, which is the bread, that a Christian soule, humbled for sinne, can digest or relish ; but Christ crucified , Christ hanging vpon the Crosse. It is Christs death, that is indeed, the life of a Christian. It is Christ and his Crosse both together, that is the bread of life : yea not the Crosse onely, but the Thornes also wherewith he was crow-

ned, the whippes where-
with hee was scourged,
the nailes with which hee
was fastned, the vinegar
and gall which he tasted,
yea, and *Judas* who be-
traied him, and *Pilate* that
condemned him, and the
Scribes and Pharises, that
prosecuted against him,
and all the people which
cried crucifie him. Christ
considered with all these,
is that spirituall bread,
that istyped by the ma-
teriall. And without
these, hee cannot bee the
bread of life to a sinfull
soule. So that, if there bee
any Transubstantiation
in this Sacrament, either
the bread is turned into
all these, or all these into
the bread.

3. The vse of wine is well knowne, it doth not onely (as water) quench the thirst, but also exceedingly comfort the heart, and refresh the Spirits. Seeing then it is the pleasure of our Saviour in this Sacrament, to make wine the type of his bloud: It teacheth vs, what effects Christs bloud, and the shedding thereof shall haue in the soules of all true Christians, and worthy Communicants. Their spirituall thirst after righteousness and saluation, shall be quenched In the midst of all the horrors and terrors of death and hell, they shall by meanes thereof, bee solaced and

comforted. This bloud, streaming from the sides of Christ, shall in the midst of their sorrowes and griefes, and troubles, and vexations, bee as a cuppe of the excellentest wine, to cheere them, and reuiue their spirits, and to inflame their zeale. This wine hath that efficacy and force in it, that it will turne all the bitter potions (that Gods children vse to drinke) into wine. The Apostles of our Sauour, when they were drinking deeply of the whippe, this wine mingled with that bitter potion, turned it also into wine: insomuch as they reioyced, that they were counted worthy to
suffer

suffer that which they did,
for Christs sake.

That Religion therefore which lockes from the people, the wine in this Sacrament, doth therein also as much as lies in it, keepe from them also that wine, which is typed and shaddowed thereby, euen the precious blood of Iesus Christ, the onely wine that can refresh and comfort the soule of an afflicted sinner, which is enough to argue the same to bee Antichristian, if there were nothing else. And the more Antichristian, the more it maintaineth that the wine in this Sacrament, is the very reall blood of Christ. What is

this but to teach, that the true bloud of Christ belongs not to them, that if they will be saued, they must bee saued by some other meanes; or onely by gazing vpon, and adoring the painted bloud of some painted or carued Crucifix.

4 This consecrated bread and wine, must also (by the precept of our Sauour) bee eaten and drunken; and thereby wee are taught: That those onely shall liue eternally, by the vertue of Christs Body and Bloud, which feede vpon the same, as mens bodies feede vpon bread and wine. For as bread and wine (if they be onely looked vpon, & not

not taken and receiued into the stomack) cannot feed, nourish, nor refresh the body of man, or preserve life in the same: No more shall the Body & bloud of Christ, comfort and refresh the soule of a sinner, or be a meanes of spirituall and euerlasting life vnto him, except they bee receiued & spiritually applied to the soule, as bread and wine are to the body, when they are eaten and drunken. Those therefore, who are the redeemed of Christ, must bee knit and vnited to Christ, and one with him, as the bread that nourisheth, and the wine that refresheth the body, is turned into our

flesh, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, cannot be prophaned without great indignity to the mystery it selfe.

5 In that Christ saith, that that which they take and eat, it is his Body, and that which they drinke, it is his bloud, hee teacheth vs; That this Sacrament doth not onely, (as in Table) picture and represent what Christ hath suffered for sinners; but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiver) a blessed instrument; by meanes whereof, Christ Iesus and his merits, are applied

applied and made effectually to their soules. So that such is the vnion of the thing signified, and the signe, that in and through the eating of this bread, and drinking this wine, the soule of the worthy Receiuer doth spiritually and by faith, eate the Body and drinke the bloud of Iesus Christ, and alwaies findeth such strength, comfort, and life therein, as the body findes ordinarily, in the eating of bread and drinking of wine. So that this bread and this wine, are not onely naked signes of Christs Body and Bloud, as the garland and Iuy-bush are of wine, which onely shew that

flesh, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, cannot be prophaned without great indignity to the mystery it selfe.

5 Inthat Christ saith, that that which they take and eat, it is his Body, and that which they drinke, it is his bloud, hee teacheth vs; That this Sacrament doth not onely, (as in Table) picture and represent what Christ hath suffered for sinners; but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiver) a blessed instrument; by meanes whereof, Christ Iesus and his merits, are applied

applied and made effect-
tuall to their soules. So
that such is the vnion of
the thing signified, and
the signe, that in and
through the eating of this
bread, and drinking
this wine, the soule of
the worthy Receiuer
doth spiritually and by
faith, eate the Body and
drinke the bloud of Iesus
Christ, and alwaies find-
eth such strength, com-
fort, and life therein, as
the body findes ordinari-
ly, in the eating of bread
and drinking of wine. So
that this bread and this
wine, are not onely na-
ked signes of Christs Bo-
dy and Bloud, as the gar-
land and Iuy-bush are of
wine, which onely shew
that

that there is wine there to bee bought, but doe not exhibit it: But the Body of Christ is in such a manner in this Sacramentall bread, and the bloud in this wine, that in the eating of the one, the worthy Receiuer eats the other, and in drinking the one, drinks the other. Can there then a greater mystery bee deuised by man; in and about which hee ought to bee reuerently conuersant, and religiously and holily affected: And is it not a brutish sinne, to behaue our selues vnworthily in such an action?

Let vs not heere passe by, but once againe enter into consideration, of
tha

that execrable Religion
of the Church of Rome,
which keepeth such a
Cuppe, filled with such
wine (without any co-
lour in the world) from
the people. They say,
that the bloud of Christ,
is in the Body of Christ;
and therefore the people
in receiuing the one, re-
ceiue therein the other.
But this is an Antichri-
stian foppery : How can
those bee together, that
Christ hath so directly
put a sunder, the one in a
loafe, the other in a Cup?
How can the bloud bee in
a body broken, and pier-
ced? How can that bloud
bee in the body, which is
shed out of the body?
what bloud of Christ
can

can comfort a Christian soule, but that which was shed? or what blood is offered in this Sacrament, but that which was shed? and though it were in the body, as it is received in this Sacrament: yet it being Christs will, his blood should not only be eaten, but drunken; what a sacrilegious lewdness is this, where Christ especially, and by name, requires the drinking of his blood, that they should deny the people that, and make them take vp, with the eating of it onely? And how doth it appeare, that the blood, as it is eaten, is any part of the Sacrament, and if not, what benefit comes

to the Receiuer thereby,
in that regard? Iust no-
thing. It is the drinking,
and not the eating of
Christs bloud in this Sa-
crament, that must re-
fresh the soule of the
communicant: and with-
out this drinking thereof,
the soule can no more be
refreshed with the bloud
of Christ, in this Sacra-
ment, then the bodily
thirst can bee quenched,
by that water that is in
bread. And a man, in ea-
ting the Body of Christ
broken, crucified, pier-
ced with a speare, and sa-
crificed; so as it is exhi-
bited to a Christian, in
this Sacrament, can no
more bee said, in & there-
by to drinke the bloud of
Christ,

Christ, then the Iewes that did eate the flesh of sheepe and oxen, offered in sacrifice, after that the blood was separated, and the parcels were rosted and broyled, could bee said then, and therein to drinke the blood of sheepe and oxen. And they might as well prone that wine was in the bread, before the consecration, as that the blood of Christ, is in the body after the consecration.

CHAP. VIII.

Of the end and vse of this Sacrament, in respect of the Communicant.

Hitherto of the parts
of this Sacrament.
The

The many and most
generall Ends and vses
follow.

Which are two.

The { 1. *Respecting our
selues especially.*
2. *Others also.*

That which respecteth
our selues, is, That wee
receiue this Sacrament,
to solemnize thereby a
speciall memoriall of
Christ, and our Re-
demption by him, *This
doe* (saith our Sauour)
in remembrance of me.

One End then, why
this Sacrament is to bee
vsed, and the vse to bee
continued in the Church
of Christ, is, That in and
by the due receiuing
thereof, wee might the
more

more feelingly and effectually remember, what our Saviour hath done and suffered for vs.

When our speciall friends, vpon their departure from vs, doe bestow vpon vs any token of remembrance, they do it not onely for that speciall good that comes to vs, by the ordinary vse of the thing it selfe; but also that thereby, so often as wee looke vpon the same, or vse it, wee should moreouer make this vse of it, to call to minde thereby, the many loues and fauours they haue shewed vnto vs. And this is written in our nature, that when any occasion is but offered vnto.

to vs, of remembring a deare friend departed from vs, to bee more then ordinarily affected therewith. Hence superstitious persons, so heartily (vpon any occasion of remembrance) pray the Lord to haue mercy on their soules that are departed this life, whom they loue and haue been bound vnto : But when they behold any speciall memoriall and token of their loue, then they are often (for the time) transported and rauished with extraordinary affection, which they will shew euen to the token of remembrance it selfe, doing a kinde of honour vnto it. Seeing therefore, this
Sacra-

Sacrament, that is not onely left vnto vs, by the greatest friend that euer wee had, but left of purpose to bee a speciall remembrance and pledge, of the greatest loue that euer was shewed to mortall creatures, and which hath the very effects and fruits of loue written vpon it, yea ingrauen in it; yea, in some sort contained in it: Is it not incredible, that any that loue & beleue in Iesus Christ should lightly regard and vnworthily abuse this Sacrament?

But heere by the way, wee may obserue how strangely forgetfull, euen the faithfull are of the vnspeakeable loue of Christ,

Christ, that they should stand in neede of such a Remembrance: For vnto them is this Sacrament giuen, as a helpe there-vnto. Is it possible that a man should bee forgetfull of such a Master, as hath with a great price redeemed him frō the Gallies? Yea, who for to redeeme him, hath made himselfe a slaue; yea, who was content to purchase his seruants freedome, with his owne death? Is it possible; such a seruant should need any speciall remembrance? Would not one thinke hee should rather need som means to make him forget his loue. Yet this is the strange disposition of all Christians,

ftians, euen of the beft: that though our condition was a thouſand times more miſerable, then the condition of a Turkes Gallie-flaue can bee: Though Chriſt Ieſus hath done ten thouſand times more for our freedome therefrom, then is poſſible for any one man to doe for another: though whatſoeuer wee enioy, wee haue it from his mercy and loue: our ſoules, bodies, ſenſes, wit, beauty, wealth, life; ſo as all our ſenſes are ſo compaſſed about with memorials of his loue, that wee can ſee, heare, feele, nor taſte any thing; but it may put vs in minde of his loue; yea, of his death
and

and passion, by which the free vse of these things haue beene purchased vnto vs; yet for all this, you see wee stand in need of a more speciall remembrance: Yea, and yet (sinfull wretches that wee are) wee are ready to abuse these Remembrances: And (which exceedeth wonder) wee are prone in the midst of them, most of all to forget Christ, and his loue towards vs, and then, and therein readiest to dishonour him.

Wee may hence further note.

That Christ our Saviour, takes it most kindly when wee remember and thinke vpon him, and that
which

which hee hath done for
vs.

The institution of this Sacrament, to this end shewes, hee much affects and desires it. And the more hee affects, and delights in our remembrance of him; the more vnkindly and offensively hee will take our forgetfulness of him.

Hence also it appeares, that the we specially eate the flesh of Christ, & drink his blood, when with a beleeuing heart and mind, we effectually remember and in our remembrance, we seriously meditate of, and in our meditation are religiously affected, and in our affections thoroughly inflamed with the loue
of

of Christ, grounded vpon
that which Christ hath
done for vs, and which
is represented and sealed
vnto vs in this Sacrament.

CHAP. IX.

*Of the End and vse of
this Sacrament in respect of
others.*

THE end that respecteth others, is; *The shewing forth of his death till he come*, that is,

By eating this Bread,
and drinking this VVine,
Christians are to testifie
and professe, and after a
sort to preach to others,
euen vnto the VVorlds
end, the mysterie of the
Gospell; the sum, substance

stance, and accomplishment whereof, is in the death of Christ, and the fruites that flow therefrom, all which are represented in this Sacrament.

Therefore in our due receiuing of this Sacrament, we doe(as it were) lead men by the hand, into the Garden of *Gethsemane*, and there shew them Christ in extreame horror, sweating blood, *Judas* trayterously kissing him, the Souldiers binding him, and leading him to iudgement. Wee lead him to *Caiphas* Hall, and *Pilates* Throne, and there shew them Christ, most vniustly condemned, most contumeliously buffeted
and

and spet vpon , scourged
& crowned with thornes,
scorned and derided. We
lead them to Mount Cal-
uery, and there shew them
him nailed on the Crosse,
drinking vinegar ming-
led with gall, pierced
with a speare, forsaken
of his Father, in the hor-
ror thereof crying out
most bitterly , *My God,*
my G O D, why hast thou
forsaken me. And all this
for our sake, that thereby
he might free vs from the
curse of the Law , and
purchase for vs euerla-
sting life.

Can we in this myste-
ry, see and behold all this?
shall wee (after, a sort)
heereby point it out vn-
to others, and shall wee
E 2 there-

therewith be nothing affected, in our own soules, but come vnto the receiuing thereof, as so many senselesse blockes.

By this it appeares, how forcible the doctrine of the Sacrament is, to terrifie all Christians from the profanation thereof, and consequently to the fitting and preparing of them to the worthy receiuing thereof.

V Where (to conclude) note that the Apostle in all the former points, hath propounded nothing vnto the Church of Corinth, but what they could not be ignorant of before; which practise of the Apostle teacheth vs,
of

of what necessity continuall teaching is in the Church of Christ, when Ministers must bee faine, not onely to instruct the people of God in those points of doctrine that they are ignorant of: but often also call to their minde and consideration, those points which they know already well enough, vpon such particular occasions as they are to make speciall vse of them. And verily, though men could say all the Scriptures by heart, though they could vnderstand euery hard and difficult place thereof; though they knew all the grounds and principles of the Christian Faith;

E 3 though

though they were able to
answere all oppositions
against any diuine truth:
yet for all this, there
would be vse both of rea-
ding the Word, and prea-
ching also in the Church
of God.

For let our knowledge
be neuer so great, yet if
wee bee not often put in
mind of it: if we bee not
taught how in such and
such particular cases to
apply it, if by the power
of Christs ordinance, it
be not beaten out of our
head, into our heart, it
will bee as a dead letter
vnto vs, yea, and most
out of our head, when
wee should most vse it.
For so was the particular
knowledge of this Sa-
crament

crament in this Church of Corinth. And so will the knowledge of this, or of any truth else be, if it bee not reuiued and quickned in vs, by daily teaching & instruction.

CHAP. X.

What it is to bee guilty of the Body and Bloud of Christ.

Hitherto of the Doctrine of this Sacrament.

The consequent of the Doctrine followeth.

Whosoener therefore (saith the Apostle) shall eat this Bread, and drinke the Cup of the Lord unworthily, shall be guilty of the body and bloud of Christ.

We haue in the consideration of euery particular point of doctrine concerning this sacrament, inferred generally; that it must needs be a fearefull sinne, to profane and abuse the same, and not to receiue it in that manner that we ought to doe: But the Apostle herefrom inferreth in speciall, a monstrous dangerous sinne indeed.

For the better vnderstanding therefore of the Apostles consequent, and for our further helpe in this preparation,

Let

		{ The sin it selfe, and,
	{ First {	The meanes by which wee are guilty of the sinne.
Let vs confi- der {		Secondly, the ground, vpon which such persons are guilty.

The sinne is, *A guiltines*
of the *Body and Bloud* of
Christ. To be guiltie of
his bodie and bloud, is to
offer some speciall dis-
grace and indignity, vn-
to the Person and suffe-
rings of Christ, and (in a
speciall manner) to sinne
against the great worke
of our Redemption; Yea,
in some sort, to commit
a sin of the very same na-
ture & quality which they

E s did,

did, who had their hands in crucifying Christ. For to bee guilty of blood, is in some sense or other, to bee a murtherer and shedder of blood; and therefore to bee guilty of Christs blood, is (in some degree or other) to haue our hands in his death: And by consequent to bee partners with *Indas* in betraying him; with the wicked Iewes, in crying, crucifie him; with *Annas*, *Caiphas* and *Pilate*, in condemning him, with the cruell Souldiers, in whipping and scourging him, spetting in his face, crowning him with thornes, and nailing him on the Crosse, &c. The worst amongst Christians abhorre

horre these persons, euen
for these sinnes commit-
ted against the Person
of Christ. Let vs there-
fore learne, to abhorre
that practise, which will
pull vpon our heads the
guilt of the same sinne.
To bee guilty of any
bloud, (though of wic-
ked and sinfull bloud)
hath been a burthen, that
hath made the stoutest
heart to ake and grone
vnder it. But who is able,
(when his conscience
shall once be awaked) to
beare the guilt of inno-
cent bloud? And if the
bloud of innocent *Abell*,
did lie so heauie vpon
Cain, *Gen. 4. 11*. How
heauie shall the bloud of
the innocent Lambe of
God,

God, lie vpon them that are guilty thereof; Wee may remember how heauie it was vpon *Iudas*, *Mat. 27. 25.* and we may see at this day how heauy it lies vpon the heads of the whole Nation of the Iewes, according to their owne cursed wish. *Mat. 27. 25.* This sinne therefore, being a bloudy sin, and by consequent in it selfe, a most vnsupportable sinne; can wee be too carefull to auoid it? It is not our ignorance, or good meaning, that in this case will iustifie vs. Many of the Iewes, did in their ignorance crucifie Christ, *Luke 23. 34.* *Acts 1. 17.* This Church of Corinth also (no doubt)

doubt) had a good meaning in receiuing this Sacrament; yet by not receiuing it in that manner that they ought, they were deeply guilty of this foule sinne.

CHAP. XI.

By what meanes in receiuing this Sacrament, men become guilty of the bodie and bloud of Christ?

THe meanes by which wee become guiltie of the Bodie and Bloud of Christ aforesaid, is, *By receiuing this Sacrament vnworthily.*

To receiue the Sacrament vnworthily, is; To come to the Table of the Lord, and there to presume

sume to eate this bread, & drinke this wine, without any due reuerence, or respect of the Myſtery that is contained in them; or of the end why they were ordained; or of the Perſon, by whose Authority they were ordained; or without taking any care, or thought before hand, to bee ſuch kinde of Perſons, as this Sacrament was ordained and appointed for. The beſt of men, cannot bee ſaid (in themſelues) to be worthy to receiue this Sacrament: Yet, how vnworthy ſoeuer we are in our ſelues, if Chriſt deeme vs as worthy, and we be (in ſome meaſure) ſuch perſons, as hee hath
or-

ordained this Sacrament for; and if wee doe our vttermost to receiue it in that manner, with such hearts and affections as he requires, wee may be said (how vnworthy soeuer otherwise wee be) to be worthy Receiuers of this Sacrament.

The ordinary and most common causes & meanes of vnworthy receiuing, are these which follow.

The first (that which wee noted in the beginning) is, Ignorance: when men will presume to partake these Mysteries, before they vnderstand, or haue learned (in any reasonable sort) the true meaning & vse of them. Such must needs receiue,
hand

hand ouer head, they know not, nor care not what. And how then can they possibly be worthy Receiuers of so high and heauenly Mysteries?

The second is, Want of speciall Faith; when men partake of the outward Elements, but yet doe not belecue, or expect any such speciall fruit or benefit, from the receiuing thereof, as is promised by the Word.

The third is Superstition; when one commeth to this Sacrament, in a fond conceit and imagination, that hee shall receiue other manner of blessings and benefits by it, then is reuealed in the Word, or promised, or in-

intended by Christ.

The fourth is Sensuality; when men so satiate and pamper themselves with the delight and pleasures of the V World, and the flesh, as they cannot, nor care not to taste of things spirituall. And therefore they bring no other hearts nor affections vnto this Sacrament, then vnto ordinary meate and drinke; and sometimes worse.

The 5 is Carelesnes and security; which is, when we come with such affections and dispositions, vnto this Sacrament, as to a matter, that wee neither looke to receiue any good by, or feare to receiue any hurt by. And there-

therefore care not, so wee receiue it, how we receiue it.

The sixth is Presumption; when wee neuer care in what manner wee receiue; and yet presume to receiue as (much fruit and benefit by the Sacrament) as those who are most carefull to fit and prepare themselves therevnto.

The seauenth is Vncharitablenesse; when our soules are so full of bitter hatred and malice towards our neighbour, and by meanes thereof so vexed and disquieted, with diuellish perturbations, that they cannot receiue, or taste the sweete comforts represented and offered

ferred in this Sacrament.

The 8. is Temporizing; which is, when the onely, or maine ground, for which we come to receiue this Sacrament, is; The fashion & custome of the times and places in which we liue. And (when without any further examination) wee thinke wee haue done enough, if wee haue (in that outward forme and manner) receiued that others doe.

The ninth is, Inconsideration, or an vnstayed and wandring minde; when either wee consider not what wee are about, or haue our thoughts (during that action) busied about other matters.

The tenth is profanenesse

nesse; when wee bring such hearts to the receiuing of the Sacraments, as (out of that action at least) despise Religion, and make a scorne of all true practise and profession of piety.

Other meanes and causes there are of this sinne; but the consideration of these may suffice. As therefore we desire to be worthy receiuers of this Sacrament, and so to haue our hands free from the bloud of Christ; let vs with all care and study, practise the contrary vertues.

CHAP: XII.

Of the ground, why unworthy Receivers are guilty of the body and blond of Christ.

THE ground and reason, why those who receiue vnworthily, are guilty of the Body and Bloud of Christ, may bee gathered from the former Doctrine of the Sacrament. For from that doth the Apostle inferre and conclude the same.

¶ Such persons in so doing, doe plainely despise the sacred authority of Christ, the institutor and first Administer hereof. Now they that despise the authority of Christ,

Christ, doe therein (in some sort) despise the Person of Christ, and his sufferings, and by consequent shew contempt vnto his Body and Bloud, by which principally his authority is ratified and confirmed. And to despise the Person, sufferings, Body and Bloud of Christ; what is it (but in some sort) to assent vnto, and therein to ioyne with them that crucified him, and shed his bloud.

2 They contemne a speciall token of his loue, a speciall memoriall of his body and Bloud, a speciall instrument, by meanes whereof, his Body and Bloud is applied vnto them. What is this but
to

to offer an indignity, vn-
to his sacred Body and
Bloud?

3 They offer heerein
contempt, to the princi-
pall Cognizances and En-
signes of Christianity, to
a speciall coine and pic-
ture of Christ crucified.

The like wrong offe-
red to the Ensignes and
picture of a Prince, is
worthily iudged to bee
offered to the Prince
himselfe; Yea, forasmuch
as in this Sacrament, the
very Body and Bloud of
Christ, and all the bene-
fits depending thereup-
on, are spiritually offe-
red vnto the Receiuer, as
lands are offered and con-
uayed to men, by the
sealing and deliuering of
Deeds

Deedes and Indentures; hee that shall vnworthily behaue himselfe, in the receiuing of this Sacrament, shall therein as much despise the bodie and bloud of Christ, as he may bee said to despise, the gift of lands, which contemneth the writings, Seales, and Indentures, whereby they vse to bee conuayed, secured, and confirmed.

Hence from this consequent we may note :

I That Christ receiues damnable indignity, and contumelie sometimes; not from Iewes and Infidels onely; but often from Christians, such as looke to be saued by his bloud-shedding, and that
when

when they are performing speciall worship and seruice vnto him. For what greater wrong can there be, then to be guilty of that bloud, which was shed to redeeme vs? which was the sinne of this Church, and is the sinne all such Persons as are vnworthy receiuers of this Sacrament.

2 The bare conformity vnto the outward exercises of Religion, whether word, Prayer, or Sacraments, is not enough to make vs good Christians; but wee may be the worse Christians for this, *Romans 2.28.* *1 Cor. 10. 1—7.* Many ignorant and seduced foules, thinke they are

F Chri-

Christians good enough, if their foreheads haue been sprinkled with the water of Baptisme ; if sometimes they heare the word, and receiue the outward elements of this Sacrament. But they may doe all these in such a manner, that by doing of them, they may crucifie Christ, and trample his blood vnder their feet. It were better for vs, neuer to receiue this Sacrament, then in and by the very act thereof, to pull vpon our heads the guilt of Christs body and blood.

3 Note the different and contrary effect of this Sacrament in the receiuers thereof. It is the
fauour

saueur of death vnto death, to some ; to other-
some, the saueur of life vnto life. The worthy Receiuer is fed, and refreshed, and nourished, by the Body and bloud of Christ receiued therein. Contrarily, the vn-worthy Receiuer, is polluted & defiled thereby, and the oftner he receiues it, the more hee receiues therein, the bane & poyson of his his owne soule. Those therefore, which in such a manner, receiue the body and bloud of Christ, and looke for Grace thereby, are therein as fond, as if they that whipt Christ, and nailed him on the Crosse, and by meanes thereof, had

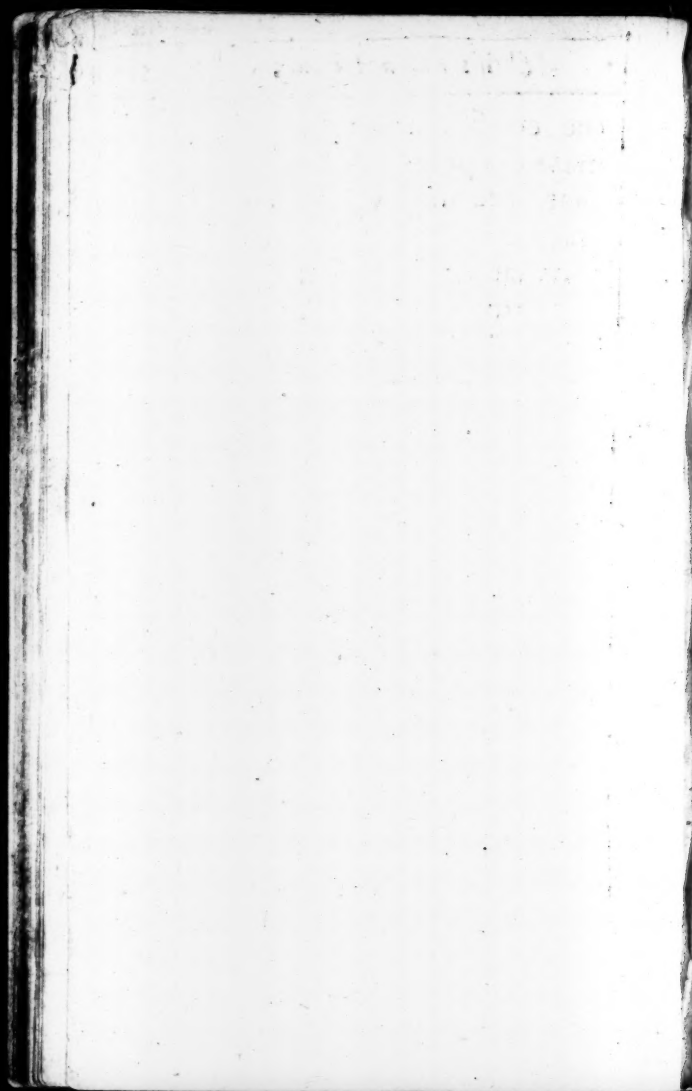
their faces , hands , and garments , besprinkled with his blood , should thinke by that meanes to be purged and freed from their sinnes. Or as if hee (who pierced Christs side with a Speare) should haue held a cup at the wound, and filled it, and drunke if off, and haue fancied by that meanes, to drinke the blood of Christ, to the health and eternall saluation of his owne soule. And thus much of the first Part of Preparation.

Wherein wee haue beene plainly taught by the Apostle, what a dangerous sinne it is, to abuse this holy Sacrament. God grant, that
the

the consideration hereof
may deeply affect vs ;
that wee may with feare
and trembling, take heed
what hands wee lay
vpon so holy
Myfteryes,
Amen.

F 3

A

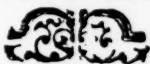


A
Preparation to the
RECEIVING OF
the Sacrament of
CHRISTS Bō
dy and blood.

The second Part.

Directing weake Chri-
*stians how they may wor-
thily receiue the same.*

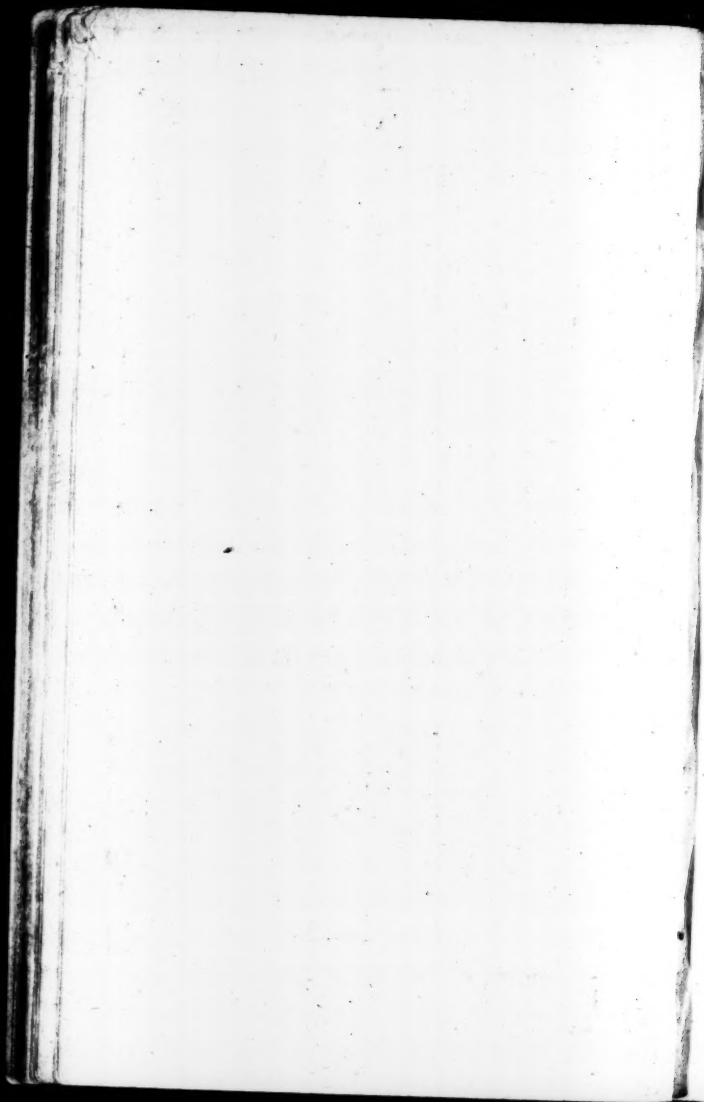
By W. BRADSHAVV.



LONDON.

Printed by *John beale* for
Ioyce Macham Widow.

1622.



The Method.

In generall, *Chap. 1.*

Tryall it selfe

In speciall,

Ground.
Chap. 3.

1. Of
our
faith
by
the
Sub-
iect.
Chap. 4.

2. Of Repen-
tance. *Chap. 5. 6.*

1. The
triall
of our
selues
where
of the

Propounded.

The
means
to pre-
uent the
former
sin co-
sists in
cer-
taine
duties

The Persons that are to
make it. *Chap. 7.*

2. The continuance of the Triall,
Chap. 8.

By the speciall curse that followes
the neglect of the former duties.
Chap. 9.

By the signes of that curse in the
Church of Corinth. *Chap. 10.*



The Ground of this
second part.

I. C O R. II. 28—33.

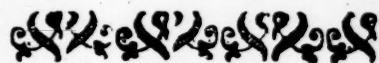
28. **L** Et a man therefore examine
himselfe, and so let him
eat of this Bread, and drink
of this Cup.

29 For hee that eateth and
drinketh unworthily, eateth and
drinketh his owne damnation, be-
cause hee discerneth not the Lords
Body.

30 For this cause many are
weake and sicke among you, and
many sleepe.

31 For if we would iudge our
selues, we should not be iudged.

32 But when we are iudged,
we are chastened of the Lord, be-
cause we should not be condemned
with the world.



A Preparation to
THE RECEI-
uing of Christs Body
and blood.

The second Part.

Shewing how to pre-
uent the dangerous sin,
of profaning this Sa-
crament.

CHAP. I.

*Of the method of this se-
cond Part.*



He Apostle
(by whose
line wee
drawe the
doctrine of
Preparation) hauing set
forth the odiousnesse of
that

that sinne, whereby the holy Sacrament is abused, doth afterwards in the words following, prescribe a speciall remedy how that sinne may be preuented. In the due conscionable practise whereof doth our second Part of Preparation consist.

The meanes and remedy aforesaid, consists in certaine speciall and necessary duties, to be performed by euery Christian that will (to his comfort) partake of this Sacrament.

The duties § 1. Propounds.
the Apostle § 2. Vergeth.

The duties propounded are two:

First, that a man try
search,

search, and examine himselfe, before hee presume to receiue.

Secondly, That hee giue not onely tryall and examination of himselfe, till he haue found that which he seeks for.

In the first duty, wee are to consider the tryall it selfe: First, generally: Secondly, more specially. And then the Persons that are to make this Tryall.

CHAP. II.

Of the tryall of our selues in Generall.

THe tryall and examination of our selues in generall heere required, is a diligent search and inqui-

inquisition to bee made, within our soules and consciences, whether wee be such kind of persons as may be assured, that the Lord will bid welcome to this Table.

And this triall is not to be slight and cursory, but most strict and accurate; such as gold-Smiths vse, when not onely by touch, but by fier and hammer they try whether their Gold and Siluer bee pure or no. For such a manner of triall the Apostles word signifieth.

De qua 2^a 170

The Lord cannot bid any welcome to his Table, but such as he is actually reconciled vnto; and whose persons are acceptable and well pleasing

sing vnto him.

They who are such persons, haue certaine speciall gifts and graces bestowed vpon them, from which they may conclude infallibly, that God doth loue & fauour them: which for distinction sake, from other common gifts are called *Sauing Graces*.

Herein then wee must labour to search out in our selues, these Graces, and to try whether they bee in vs or no. But before we come to particulars; hence we may note in generall,

1. That Gods speciall sauing graces may bee in vs., and yet not alwayes apparant vnto vs; but may

may some time be hid-
den in the foule, vntill
by some speciall search
they bee discouered; else
such trials as these should
be needlesse. As therefore
it is matter of humiliati-
on to all good Christi-
ans, that vpon due triall,
they finde more corrup-
tions in themselves, then
did before appeare vnto
them. ^{vs} this may be a
speciall comfort, that
there are also in them
(which by diligent tryall
they shall finde) greater
graces then euer they
imagined to bee in them-
selves. This therefore
should encourage vs, to
search our selves so much
the more narrowly: for
if wee shall (by a careful
search,

search) find in our soules,
but any one grace, or but
any degree of a grace,
more then wee did per-
ceiue before; it will bring
more sound comfort and
ioy vnto our hearts, then
if wee had found a hid-
den treasure of filuer or
gold.

2 By this appeares
that a man (if so bee hee
will carefully vse the
meanes) may come to
some certen knowledge
and in-sight of the sauing
gifts and graces of God,
which are in his owne
soule : And therefore it
must needs bee a great
fault in him, to bee care-
lesse in vsing the meanes.
It is a signe hee sets no
price vpon Gods graces
that

that makes no inquiry whether hee hath them in hispossession or no. Men vse to make diligent inquiry after hidden and concealed lands and treasures; much more ought wee to search out the concealed graces of God, which lie hid in our own foules; and which wee cannot imploy (as wee ought) so long as wee know not whether they be in vs or no.

3 It is in this respect, very beneficiall and profitable for vs, to finde out and know, what gifts God hath bestowed vpon vs, in that (as it appeares by this place) it is a meanes, not onely to preuent fearfull and dangerous

quairy Erous sinnes, but to
em in make vs more capable of
Men reater graces, which o-
in- herwise shall bee with-
and eld and detained from
treas s: For wee haue no
ught rounded hope to re-
the eue any new grace, or
God, blessing, from any ordi-
own nance of God, vntill by
wee iligent search of our
wee selues, wee haue first found
wee some former grace in
ney our selues, that may
make vs (in some degree
&, fit and worthy receiuers
ro- thereof. For to him that
ade hath (saith our Sauour)
fts shall bee giuen, and from
p- him that hath not, shall
p- be taken away, euen that
is which hee hath. The vse
ro, of one grace, is to fit and
n: prepare vs. for the recei-
us uing

wing of another. in 200

Those speciall gifts and graces which are in all them whose persons are acceptable to God, are *Faith* and *Repentance*.

By Faith wee are to vnderstand a true, sa- uing and iustifying faith, which is a supernaturall gift of God, whereby a man (seeing the vilenesse of his sinne) relying only vpon the merits of Christ Iesus, for the pardon thereof.

From this Faith doe all other Christian graces proceed, and according to the growth of it doe they grow. Whatsoever is done by vertue of this Faith (how simple soe- uer the Action may seeme

to

to

to bee) it is pleasing to
 God : Otherwise (how
 glorious soeuer) it is odi-
 ous to him. This grace en-
 titles vs to Christ and all
 his merits. This effectually
 applyeth them vnto vs:
 This is the onely mouth,
 by which the Body and
 bloud of the Lord is eaten
 and drunken; and there-
 fore a speciall argument
 of Gods fauour, and a ne-
 cessary quality to be in all
 worthy Communicants.
 And therefore wee are to
 make speciall search and
 triall of it.

A

CHAP. III.

Of the tryall of our
Faith, by the grounds
thereof.

VEe may try our
Faith; first by
the ground, then by the
subject.

The ground of true sa-
uing faith, is the word of
God manifested vnto our
consciences by the Spi-
rit of God, to bee the
Word of GOD. That
Faith which resteth vpon
any other ground-worke,
or foundation, can bee
no true sauing Faith.

A good meanes to try
whether our Faith be in-
deed grounded vpon the
Word of God, is; To
examine

examine our consciences
in these particulars:

I Whether we beleue
indeed, and in truth, that
the writings of the Pro-
phets and Apostles, in
the Old and New Testa-
ment, are the very word
of God? (For the whole
word of God, so farre as
is needfull to be beleued
vnto salutation, is con-
tained therein) or at the
least, whether wee be ex-
ceedingly troubled, and
griued in our soules, and
from our very hearts,
when (throghe any temp-
tation) we are moued to
doubt of the same: And
whether we vse all means
wee can, to come to bee
fully perswaded thereof;
For in such cases, God
accepts

Mat. 9. 24.

Rom. 7. 18.

Mat. 5. 9.

accepts the will and inde-
uour for the deed.

2 Whether we vnfa-
inedly desire to be taught
& instructed in the word
of God, and to come to
the true knowledge, and
vnderstanding, and beliefe
thereof? And whether
wee loue and affect those
meanes most, which are
most powerfull and affec-
tuall to that end and pur-
pose? For thee whose
Faith is grounded vpon
Gods, Word, hath his
hope grounded vpon the
same Word; euen all the
hope that hee hath of
euerlasting life. And
therefore hee must needs
desire to bee acquainted
therewith, by all meanes
possible.

3 whether

3 Whether our ignorance and dulnesse, in vnderstanding of the word, and our forgetfulnesse thereof, be grieuous and troublesome vnto vs? For how can it chuse but grieue & trouble a man, when he knowes not, or vnderstands not, or cannot remember the Euidence of his owne euerglasting estate.

4 Whether our reading, or hearing the word read, or preached, our meditating, conference, and study of it, doe increase, or nourish our loue and delight, and beliefe in it? Or if wee cannot discern any such matter, whether we be not vnfainedly grieved

G

and

Pf. 119.92
97.98.103

and humbled for it.

Ps. 119.

119.

5 Whether wee giue credit and authority vnto it, aboue all humane Traditions, and Customes whatsoeuer ; And whether wee doe not deny credit and beliefe vnto whatsoeuer wee know to bee repugnant vnto the same word?

6 Whether wee find a lightnesse, and cheerefulnesse in our consciences, when wee haue done any thing agreeable vnto the word of God? And whether wee finde a trouble, or a dulnesse and heauinesse in the same, when wee haue done any thing which wee know to be repugnant vnto the same word.

7 whe.

7 Whether wee vn-
fainedly hope in the pro-
mises, feare the threat-
nings, desire the blessings,
and indeuour to auoid the
curses contained in this
Word, and whether wee
equally belecue the one
as well as the other.

8 Whether wee iudge
it a singular blessing of
the Lord, that hee hath in
this manner reuealed
his will in the written
word; and that he vouch-
safeth vs liberty and
meanes to come to the
knowledge, vnderstan-
ding, and beliefe of it ?
And whether wee iudge
it to bee a great iudge-
ment and curse vpon them
from whom this word is
hid, and who want this

G 2 liberty

libertie, and meanes that we enioy.

9 Lastly, whether wee can proue those points of Religion and Faith, which wee hold and beleue, by the written word of GOD? And whether wee doe therefore beleue them, because we know that they are affirmed in the word of God? And whether we misdoubt, and suspect all those points of Religion, that wee cannot see warranted by the Word of God?

If wee can finde these properties in our soules, then haue wee found in our selues, so many infallible signes and tokens, that our Faith hath a
true

true and sound ground.

CHAP. III.

*Of the triall of our faith, by
the Object or matter there-
of.*

Secondly, wee are ro
stry and examine our
Faith in Christ, whether
it be true and liuely, no
or yea, by the object and
matter thereof.

The object and matter
of true faith, is, That di-
uine truth, which God in
his Word hath reuealed
vnto vs. For if the testi-
mony of GOD in his
Word, bee the ground of
our Faith, then that truth
(which is reuealed in the
Word) must needes bee
the object and matter

G 3 thereof

thereof. Now forasmuch, as there was neuer any one man that could euer attaine vnto the knowledge of all and euery particular truth reuealed in the word of God: the readiest meanes hereinto try our Faith, is by such main fundamentall truths therein contained and plainly taught, vppon which all other truthes do in some sorts depend, and vnto which they are to bee reduced. And therefore let vs examine our own consciences in these points:

I Whether doe wee vnfaignedly belecue the Mystery of the Trinitie, the Creation of the world, the fall of *Adam*, the

the Incarnation, death, resurrection, and ascension of Iesus Christ? That there shall bee a rising againe of all flesh from death to life; a generall day of Iudgement; that there is a heauen, a hell, an cuerlasting life for some, and an eternall death for othersome after this life. And such other groundes of Religion, euidently contained in the word of God, and collected, and prooued by the same, in our ordinarie confessions of Faith, and Catechismes.

2 More specially, whether wee beleue that the Law of God, (the ^asum whereof is contained in the ten Commandements)

^aMat. 22.4.

b Ro. 7. 12
& 9. 14. 15
16.

c Psa. 19. 7
Deut. 6. 2.

4. 5.

d Deu. 28
15.

Gal. 3. 10.

Rom. 6. 23

2 The. 1. 9

f Rom. 9.
13. 14.

g Rom. 3.
10. 11. 12..
20. 23. & 5
12

Pro. 20 8.

is a ^b holy, perfect, and iust Law? And such a Law, as God may iustly binde euery man to the obedience of euery Commandement therein contained. And ^c whether wee beleeue, that hee that perfectly keepeth this Law, is ^d a blessed and happy man.

3 Whether wee beleeue, That ^e the breach of this Law, deserueth euerlasting death and condemnation. And that God in ^f his iustice, may punish euerlastingly in hell fire, the breakers thereof.

4 Whether wee beleeue, That ^g all men liuing vpon earth, since the fall of *Adam*, haue broken

ken this Law, and so are guilty of euerlasting death, and that no man (by reason of the corruption of his will) ^his now since the said fall, able to keepethis last

^hGe.8.21
Ro.7.7.27

5 Whether wee beleeue; That our selues in particular, are grieuous sinners, and haue deserued by our sinnes, euerlasting death and condemnation: And that it is a great misery to be a sinner, and a happines to bee free from sinne.

Pf.51.3.4.
5.
Neh.1.2.
Dan.9.5.
12.
Psa.40.12
& 32.4.
Ezra.9.6.

6 Whether wee beleeue, That God will punish euerlastingly in Hell fire, a great part of the world for their sin; And that to the prayse of his glorious Iustice.

Lu.19.23.
& 12.34
Ma.7.13
Rom.9.27
Pro.16.4.

G 5. 5 whee

Rom. 3. 23.
& 5. 6. 12. &
7. 18. 19. 20.

7 Whether wee be-
leeue, That neither our
selues, nor any man else
by his owne power,
strength, or merit, is able
to free himselfe from this
condemnation: And there-
fore, if there be no meanes
out of our selues to saue
vs, that wee also shall
bee in the number of those
that shall be euerlastingly
condemned.

Ioh. 1. 9.
Dang. 2.
Ro. 13. 14.
& 9. 22, 23.
Heb. 4. 6.

8 vvhether wee be-
leeue, that God will shew
grace and mercy to some
sinners, freely sauing, par-
doning, and forgiuing
them, without the least
merit and desert on their
part.

9 vvhether wee be-
leeue, that all that are sa-
ued & pardoned of their
sinner

sinnes, are partakers of this mercy, onely through the merits of Iesus Christ God and man; And that hee merited the same by his death and blood-shedding vpon the Crosse.

Rom. 8. 1.
& 7. 24. 25.
& 5. 1. 12.
& 3. 28.
Mat. 1. 21.

IO vvhether wee beleeue, that the merits of Christ, are sufficient for the pardon and forgiveness of our owne sinnes in particular.

Iohn. 1. 12.
& 6. 35.
Mat. 9. 2.
Rom. 7. 24. 25.
Esa. 1. 18.
Heb. 9. 14.

II vvhether wee beleeue, that all that are saved by Iesus Christ, shall in this life (if they live till they come to yeares of discretion) haue the Mystery of Redemption reuealed vnto them in the preaching of the Gospel, by meanes whereof, they shall effectually be called

Rom. 8. 30. 31.
1 Cor. 1. 30.
Ioh. 15. 12.
& 17. 6. 20.
21.

Eph. 5. 30

Ioh. 15. 1.

Ez. 1. 19.

Act. 16. 14

Ioh. 1. 13.

2. Pet. 1. 5.

Ma. 29. 34

Rev. 12

1. 2. 3.

2 Tim. 4. 8

called out of the World,
to Faith and Repentance;
And that they shall testi-
fie the same, by sorrow
vnfained for their sinnes
past, & an endeavour care-
fully to leade a new life
euer after: and in a rea-
dines to doe Iesus Christ
faithfull seruice in his
Church, according to his
will reuealed in his word.
And whether we beleue,
that after this life, all such
shall raigne with Christ
Iesus, in all blisse and glo-
ry in heauen, for euer and
euer.

12 Whether wee be-
leeue, that all such as doe
beleue and vnfaignedly
repent them of their sins,
and haue a constant pur-
pose to lead a new life,
accor

according to the will and word of God, are in the number of them that shall bee saued euerlastingly. And whether wee iudge and blecue, that it is a sin for any such person to despaire of the mercy of God, & not to repose trust and confidence therein..

13 Whether wee beleeue, that all those persons are most vile and miserable, that are nor called to Faith and Repentance; and that they (most of all other) are most vile and wicked persons, that contemne, & dispise, or care not to vse those meanes that God hath ordained to bring them thereunto.

14 Whe-

Ioh. 3. 36.
1 Ioh. 5. 10.

Ioh. 3. 18.
36.

Ma. 11. 27.
25.
Heb. 2. 3.

Mat. 7. 7, 8
 & 21. 22.
 Mar. 11. 24.
 2 Tim. 4. 7. 8
 Luk. 2. 29.
 Iob. 19. 25.
 Mat. 9. 24.
 Lu. 17. 5.
 Mar. 5. 6.
 Reue. 21. 6.

14. vvhether wee beleeue, that we are bound to vse all the meanes wee can, for attaining Faith and Repentance; And whether wee beleeue, that in vsing the meanes, wee shall attaine them. And lastly, whether when wee feele that wee haue in some measure obtained these graces; we doe beleeue that our selues in particular are of that number that shall bee saued. Or whether we doe vse all indcauour (at the least) and vnfaignedly desire to beleeue the same.

In these seuerall points consists the substance and matter of the true Christian Faith, euery one of which, are evidently reuealed

uealed in the vvord of
God . So that those who
are conuerfant in the
same, (if they doe not
wilfully shut their eyes
against the light) cannot
but see them plainly set
downe therein : and vp-
on these grounds and
principals, doe all other
Truths in the word of
God (in some sort) de-
pend, tending either to
the confirmation, or il-
lustration of them. So-
that if in the triall of our
selues, wee can find as-
suredly that wee beleeeue all,
and euery of these points,
and doe our vttermost in-
deauour to beleeeue them
more and more, then ve-
rily our Faith is sound, in
regard of the maine mat-

ter and substance thereof, though in diuers other particulars, (through our ignorance and corruption) it may be weake and vnfound.

CHAP. V,

Of the triall of our repentance.

THE second maine grace that is in all those that are in grace and fauour with God, is Repentance; the trial whereof, is also a triall of our faith. That person, whose heart is destitute hereof, is as yet odious in Gods sight; & therefore a most vnworthy partaker of this Sacrament.

Repentance, is an vn-
fained

fained hatred of all sinne,
arising especially from
faith.

As they that want
faith, want a mouth to eat
the Bodie and blood of
Christ; So they which
want repentance, want an
appetite and a stomacke
thereunto. For how can
they hunger and thirst
after the Lambe of God,
which taketh away the
sinnes of the world, who
haue not this grace to
repent them of their sins?
And how can they thank-
fully and worthily eate
the bodie, and drinke the
blood of that Lambe,
which was sacrificed for
their sinne, that haue no
desire nor appetite there-
vnto?

The

The meanes then to try whether this Repentance bee in vs or no, is to make inquisition after the speciall signes and effectes thereof: As,

Pf. 51.3,4
Da.9.7.8.
1 Cor .II.
31.
Ma.11.38

1 Whether wee doe feele and perceiue; that wee are grieuous sinners, and accuse and condemne our selues from our hearts for our sins, and acknowledge the iust merit and desert of our sinne?

Ro.3.20,&
4.15,&7.7.
Pf.119.18.
143. 176.

2 Whether wee did come to the sense and feeling of our sin by the Law of God; and whether wee loue the same Law the more, by how much the more it disco- uereth our sinnes. And whether also wee loue those meanes best, that are

are most powerfull and effectuall to bring vs vnto the knowledge, sense, and feeling of our finnes.

3 Whether the more that wee heare & beleene the Gospell, and in it the loue and mercy of Iesus Christ towards sinners, the more we hate and forsake our sinne.

Gal. 5. 24.
1 Ioh. 3. 9
Rom. 6. 2,
3, 4, 5.

4 Whether wee hate a sinne as much, or more in our selues, then in another, and whether wee loue another because of conscience he forbearcth to sinne.

5 Whether wee hate & strue against that sin, that our nature is most disposed vnto, and which loueth and haunteth vs most.

6 Whe-

Luk. 7. 47.

6 VWhether the more that wee haue formerly sinned against God, and by our sins dishonoured God, the more now wee desire and indeauour to please God.

Gal. 5. 9.
1 The. 5. 22

7 VWhether wee doe strue against, not onely great sinnes, such as are punished at Assises and Sessions: but also small sinnes, such as are not punished; nor neuer called in question, in the Courts and Consistories of men.

Gen. 3. 6. 9

8 Whether wee hate and abhorre in our selues, not onely those sins that are hatefull and detestable in the eies of men: but euen those also which men will account

a grace and honour vnto vs to commit ; And for which they will recompence and reward vs , when it shall be reuealed to vs, out of Gods word, that they are sinnes.

9 Whether wee hate sin principally , because God hates it ? and forbids it ; And not onely, and especially , in respect of the curse and punishment, or of the lawes of men.

10 Whether wee doe not repent , that wee did no sooner repent : And whether wee would , for any word good bee in that estate , that we were in before our Repentance.

Phi.3.7.8.

11 Whether wee can instance in any speciall
or

or particular sins, which formerly wee loued and delighted, in which now we hate & strue against.

12 whether wee doe so much the more studie and imbrace the contrary vertues vnto such sins, as we now repent of, by how much the more wee haue beene formerly giuen vnto them.

13 whether wee are not afraide, that something that we loue and affect, should (by the word of God) be discouered to bee a sinne; And whether we doe not desire & pray, that God would discouer vnto vs, all our sinnes, to the end that we may strue against them, and forsake them.

14 whe.

14 Whether wee doe reioyce and vnfainedly thanke God, when any thing (that wee take pleasure and delight in) is discovered to be a sinne.

15 vvhether wee esteeme it a singular blessing of God, that we haue beene, and are crossed of God in those sins, which our nature thirsteth after; And that we haue not had that opportunity and meanes of committing them, which our corruption hath desired.

16 whether we do not hate, but rather loue him, that dutifully, louingly and brotherly doth admonish vs of a manifest sinne, especially if it be a Minister of God.

CHAP. V I.

*Of new obedience, and the
triall thereof.*

ONe maine and speciall effect, and fruit of true Repentance, and consequently of Faith, (without which our persons cannot bee acceptable vnto God) is new Obedience.

1 Pet. 4. 2.
& 1. 21.
Rom. 6. 15
Acts 13. 1.
Dan. 3. 18

New obedience, is a constant purpose to forsake all sin, and an indeavour to obey God in all things for Christs sake.

Euery Article of our Faith, is an vnresistable argument, to proue that wee owe this duty vnto God: And if wee beleue them truely, they will moue

moue vs, yea force vs vn-
to the same in some mea-
sure or other.

The meanes to try whe-
ther this grace bee in vs,
or no, is to examine our
cōsciences in these points
following:

1 Whether wee desire
and endeavour, to know
the will, pleasure, and
commandement of God,
that wee might thereby
frame our selues to please
God : and whether wee
doe (to this end) vse the
most likely and approued
meanes, to come to the
knowledge thereof : and
whether wee reioyce in
the knowledge thereof,
after wee haue attained
vnto it.

1 Th. 5. 21
Acts 17. 11
Ps. 119. 15

2 Whether wee are
H content

Gal. 5. 14.

1 Cor. 1. 18

19. 20.

Mat. 25. 39

Nu. 22. 19.

1 Pet. 4. 12.

16.

Mat. 19. 28

29.

1 Pet. 4. 17.

18. 19.

Phil. 1. 29.

Ps. 119. 71.

1 Cor. 1. 4.

Rom. 5. 3.

1 Pet. 4. 13

Ro. 17. 24

2 Cor. 1. 2. 8

Pr. 30. 8. 9.

content, to subiect our owne wils, reason, and affections vnto Gods reuealed will: and doe not exalt our owne wisdom and will aboue his.

3 Whether we labour to perswade our selues, that we shallose nothing, by yeelding obedience to Gods will: and that it shalbe worse for vs, for crossing his will in any thing whatsoeuer: yea, that the more we lose by our obedience to God, the more wee shall be sure to gaine thereby.

4 Whether wee are not griued, when wee meete with any lets and hinderances: by meanes whereof, wee cannot doe his will as wee ought and would

would doe it ; and whether wee are vnfainedly sorry, that wee want strength and ability to doe it, as wee would and should.

5 Whether wee count it a grace, honour , and fauour vnto vs, that God would vouchsafe to command vs any seruice : and whether wee thinke nothing too base for vs to doe, that hee requireth at our hands.

Ma. 16. 24

6 Whether it be grievous vnto vs, that others doe not obey God : and whether it be hatefull vnto vs, that another man should displease God, to pleasure vs.

P. 119. 136

7 Whether we thinke all the seruice and duties

H 2 that

Rom.9.3.
Gé.12.1.2

that God requireth of vs, to bee performed either to himselfe, or to our neighbour, to bee lesse by many degrees, then hee hath deserued at our hands: and whether, if he should desire greater matters at our hand, we thinke our selues bound to yeelde obedience vnto them.

Luk.18.13
Psa.51.17.
Esa. 66.2.

8 Whether wee account meanelly and basely of our obedience, and of the best seruice wee can performe, or at any time haue performed to God, as that which is of no value, to merit the least grace and fauor of him.

9 Whether it bee a tediousnesse and vexation vnto our soules to liue
in

in those places, where we cannot haue opportunity to serue and please God, as wee would, and ought to doe: and whether we loue those places most, where wee haue most meanes and opportunitie to serue and honour God.

Psa. 120. 5
Pf. 84. 1, 8
3, 4. & 27. 4

10 Whether wee loue those persons most, from whence wee haue most helpes and encouragements to serue and please God: and whether of all other persons, we mislike them most, that crosse and hinder our obedience vnto God, and will not suffer vs to performe those duties vnto him, which we are able to doe, and willingly would doe, and

1 The. 5. 12

H 3 which

which lay snares and stumbling blockes in our wayes, that wee may not freely serue him as wee would.

Phil. 1. 9.

10. 11.

II Whether we desire to liue no longer, then that wee may bee able to doe God some honour and seruice; and whether euery day, more then other, the longer wee liue, wee thinke our selues bound, and endeouour to doe better and better seruice vnto God, and to make him amends for our negligence past, all the daies of our life before.

CHAP. VII.

Of the Persons that are to make this triall.

Hitherto

Hitherto of the triall
it selfe.

The Persons that are to
make this triall, are our
selues, vpon our selues:
Let a man therefore (saith
the Apostle) *Examine
himselfe.* The reason
whereof is euident: for
it is not possible, that ano-
ther man. should by tri-
all finde out what is in
our hearts and conscien-
ces. For though another
should vse neuer so many
experiments, and trie
neuer so many conclusi-
ons vpon vs; yet may we
through our hypocrisie,
and cunning dissimulation,
cousen and delude him,
though he were the wisest
man, and severest inqui-
sitor in the world; Yea,

H4 our

our own hearres are so full of fraud and guile, that if in this triall and examination of our selues, we doe not proceede by a sound and sincere rule, our selues shall exceedingly couen our selues; and we shall conceit, that that grace is in our hearts which was neuer in them indeed and truth.

Doth not experience teach vs, That some persons haue made great shewes of piety, and more then an ordinary profession thereof, inso much that they haue seemed, not onely to others (but our of doubt, euen to themselves) to burne in zeale. to some speciall Truths and causes of Christ,

Christ, who yet afterwards haue prooued detestable Apostates, and bloody and desperate persecutors of that in others, which themselues haue professed?

The Lord seldom leaues his Church without some notorious example or other of this kinde; that we might the more narrowly try and examine the sincerity of our hearts, and take heed wee be not deceived with shewes and semblances of grace, in stead of substances.

This triall of our selues, doth not exclude the triall which others (as farre as they are able) are to make of vs, especially our Gouvernours, Teachers,

chers, and Instructors, such as haue the cure and charge of our soules: but it rather strengthneth and confirmeth the same. For they who in singlenesse of heart shall once set themselves to this worke, shall finde it of that difficulty, that they will bee glad of any furtherance and direction that they can get. For those Trials and Examinations, that others vse to make of vs, are but helpes and directions, how wee may (in the best manner) try and examine our selues. Those therefore, who are so ready to conclude from hence, that others haue nothing to doe to examine them, because they are

are here required to examine themselves : might as well conclude, that no bodie else is to care for, or doe good to them ; because they are to care for, provide for, and doe good for themselves.

But the truth is , such persons as are not willing that others should examine them, doe neuer purpose to examine themselves ; but are guilty to themselves of Ignorance and gracelesnesse , and affect the same : And therefore had rather live and rot therein, then discover it to others, though they might haue helpe thereby . Indeed, if this were the end of such trials, to finde out the defects

fects, wants, and infirmities of our brethren, to the end that they may be drawne forth to punishment, or that wee might haue matter of contempt or derision against them, it were somewhat to except against it. But seeing the vse and intent thereof, is to finde out what spirituall grace the Examinant wanteth, to the ende that the best meanes might be vsed to supply the same: Is it not strange, that any should bee found vnwilling to submit vnto the same? much more to Iudge it an iniury and wrong? If a rich man should come to a poore man, and in loue and pittie examine him
of

of his estate, desiring to make knowne vnto him what hee wants: whether Money, Corne, or other prouision for himselfe, his Wife, and Children, promising to supply the same : Were hee not a strange man, if beeing in extreame want, himselfe wife, and children, ready to starue with hunger, hee should murmur and grudge at this rich Man, and aske what hee had to doe to examine him? Verily, thus it is with many poore ignorant soules amongst vs : the more they stand in neede of spirituall reliefe, the lesse they can endure to bee examined of their pouerty and nakednesse

kednesse, by those who are desirous to helpe and relieue them the best they can.

But wee may note hence,

1. That this is not sufficient to make a worthie Receiuer; That vpon triall & examination made by others, he bee found worthy. A man by wise and politike carriage, may so demeane himselfe, that (euen the best) and holiest, and learnedst, after that they haue sifted him to the vtermost, shall finde no iust matter of exception against him. And many beare this minde, that if they can so behaue themselues., as no man else can accuse them,

them, though they bee
guilty to their owne con-
science of neuer so many
corruptions; that then
they are worthy enough
of hrist, and this Sacra-
ment, and all other prero-
gatiues of Christians.
But the Apostle teacheth
vs here, neuer to iudge
our selues tried enough,
but when wee are appro-
ued to our owne soules
and consciences. For the
strictest Inquisitors, may
free and acquit vs, when
our owne consciences
haue a thousand capitall
crimes. to arraigne, con-
uict, and condemne vs of.
Let vs not therefore, in
the matter of our owne
worthinesse, so much re-
lie vpon the iudgement
of

of others, though it were of the best in the World, as of our owne consciences, which are better able to iudge of our owne inward estate-, then all the world besides. But most iudge themselves Christians worthy enough, if no man else bee able to lay any speciall vnworthines to their charg. But then the Apostle would haue sent vs to others, (and not to our selues) to be tried and examined.

2 This duty of trying and examining a mans selfe, is of vse to the best of Christians : for many times none feele in themselves more want of graces then thy doe, none
are

are more deieſted with the ſenſe and feeling of their defects, then they are ; And many times they thinke they want thoſe graces moſt: with which their ſoules are moſt richly adorned.

And thus much of the firſt duty, which the Apoſtle propounds as a ſpeciall meanes to preuent the proſaning of this Sacrament.

CHAP. VIII.

*Of the continuance in trial,
till wee finde that wee ſecke
for.*

THe other duty propounded by the Apoſtle (but impliciteſly) is ; That wee giue not ouer trying

trying and searching of our selues, vntill wee find these graces in vs. For the Apostle requires of him that examineth himselfe, *That he eate of this bread, and drinke of this cup.*

What? Is hee to doe this, whether in this search and triall hee shall finde any grace in himselfe or no? To what end then should a man make any such triall? This case is cleare, that a man is not to receiue this Sacrament, except after triall he finde himselfe to bee in the state of grace. But why doth not the Apostle put in this caution and exception; First, Because hee would thereby teach all Christians, so long

long to continue the triall
and examination of them-
selues, vntill they haue
found in themselves (in
some degree) the graces
aboue specified . Second-
ly, To shew that a man
hath not tried and exami-
ned himselfe in that man-
ner which the holy Ghost
meaneth, vntill hee hath
found in himselfe the gra-
ces aforesaid.

Thirdly, To teach, that
hee that hath this grace,
but ~~to~~ search, seriously
within himselfe, shall in
good time finde these gra-
ces in himselfe.

It is the precise pro-
mise of our Sauour, *Seeke,*
and you shall finde, Luke. 11.
5.9-

What an incourage-
ment

ment then ought this to
bee vnto euery one of vs,
to rife and ranfacke our
owne foules , searching
euery corner of them, as
one would search for a
Mine of gold, seeing wee
are sure before hand to
find the graces wee seeke
for, and in and with them
(which will bee of more
worth to vs then a thou-
sand Worlds) a sealed
pardon of the forgiue-
nesse of our sinnes; Yea,
sure evidences and Inden-
tures of a firme tittle to
the Kingdome of Heauer.
I a condemned man
should be certified, that
if hee did make diligent
search, he should without
faile find the Kings par-
don; or if a needy beg-
ger

get were informed, that if hee would seeke and search narrowly in such a place, hee should be sure to finde such treasures of gold and siluer, as would make him a rich man as long as hee liued; would any man pittie either the pouerty of the one, or the death of the other, if they should refuse in those cases to take paines to search? Much lesse are such to bee pittied, that may find sauing grace, if they will seeke for it. Can there bee a greater **signe** of a man that despileth the grace of God, then in such a case as this is, not to seeke after it: when a man may bee sure to haue it for the seeking after?

Here

Here wee may note by the way, that the Apostle doth not onely tie, the duty of Examination to the receiuing of this Sacrament; but also the receiuing of this Sacrament, to the duty of Examination: Not that we should neuer examine our selues, but before the receiuing of this Sacrament, or vpon this occasion onely; but that doing it vpon this occasion, we should then after the doing of it receiue, and not forsake the Table of the Lord. So that these points following, are plainly taught vnto vs by the Apostle.

i That the danger of receiuing vnworthily, must

must not with-holde vs
from receiuing this Sacra-
ment, but must make vs
so much the more studi-
ous, to vse the meanes of
worthy receiuing the
same. For the Apostle
doth not say ; Let a man
therefore forbear to re-
ceiue ; but, *Let a Man*
therefore try and examine
himselfe, and so let him eat,
&c. So that the more dan-
gerous it is to receiue vn-
worthily, the more must
wee indeuour to be wor-
thy Receiuers: And hence
the Apostle inferres this
duty, from the danger
aforesaid, as if hee should
say ; Euery Christian
stands bound to receiue
this Sacrament ; yet
seeing the danger of
vn-

vnworthy receiuing is so great ; our duty is the more carefully to study how wee may be worthy Receiuers.

2 That all Christians which are bound to receiue, are bound to make this triall before they receiue.

3 That after we haue made this triall, it is a sin not to receiue this Sacrament.

CHAP. IX.

Of the curse that followes the neglect of the triall aforesaid.

THUS much of the duties necessary to the worthy receiuing of this Sacrament.

The Apostle furthermore

more vrgeth, and presseth
the Church of Corinth
(and vs in them) to this
dutie.

- And this {
- 1 In generall, by
shewing the curse
that they incur,
which without
this Triall do eat
vnworthily.
 - 2 In speciall, by
shewing what
signes and tokens
of that curse
was amongst the
Corinthians them-
selues.

The curse hee first pro-
pounds: and secondly af-
fixeth the speciall ground
and reason thereof.

The curse propounded
is this; That a man, not
trying and examining
himselſe, eateth and drin-
keth vnworthily, and
I therein

therein, and thereby, *eateth and drinketh his owne damnation*: That is, in stead of receiuing any spirituall foode, they receiue thereby (except the speciall mercy of God preuent it) that which will bee a bane and poyson to their soules. The Bread and Wine receiued, shall bee so farre from being to them the body and bloud of Christ, that it shall bee vnto them (as the sop was to *Indas*) a meanes, in and by which Sathan shall enter into them. They shall be so farre from furthering their saluation thereby, that if they had no other sinne, that should bee sinne enough, to pull vpon their heads eternall

eternall condemnation.

If God should turne those Elements of Bread and Wine (being vnworthily receiued) vnto a bodily bane and poyson vnto vs, would it not make vs feare and tremble how wee receiued them, and to trie & examine our selues thorowly, before wee presumed to receiue the same?

Surely, if vpon our vnworthy receiuing, our bowels and entrailes should bee in danger to rot within vs; yet, if no more euil then that should follow, it were nothing so fearefull a matter as this is, to eate and drinke our owne damnation. As therefore we hate and ab-

I 2 horre

horre the damnation of our soules, wee should hate and abhorre the vnworthy receiuing of this Sacrament, and loue & imbrace those meanes, by which wee may become worthy Receiuers thereof.

The ground of the curse, is, because such *doe not discerne the Bodie of Christ*, that is, make no difference betweene that food, and those dainties which God prepareth and offereth in this Sacrament, euen the precious Body and Bloud of our Sauour Christ, and other ordinary meates and drinckes, eating and deuouring the Bread and Wine, neuer looking af-
ter

ter, nor regarding to eate
and drinke the body and
bloud of Christ exhibi-
ted thereby. What is this
but to contemne Christ
and his merits, and to of-
fer a foule dignity to
God, that prepares this
feast? And how can they
but indanger themselves
to perish eternally, that
discerne not, nor looke
not after that food, by
which they should liue
eternally.

CHAP. X.

*Of the speciall signes and to-
kens, of the aforesaid curse
in the Church of Corinth.*

THe Apostle more spe-
cially shewes, the
I 3 curse

curse aforesaid, by certaine speciall signes and tokens thereof in the Church of Corinth, viz. Certaine speciall iudgements of G O D, that at that time were inflicted vpon diuers persons, in and of that Church.

These iudgements were bodily afflictions, of diuers sorts and degrees. Some were smitten with one kinde of infirmity, and some with another, and some with death it selfe. *For this cause* (saith the Apostle) *many of you are weake, and sicke, and many are fallen asleepe: verse 30.*

Hence we learne,

I That we ought in a speciall manner, to reuerence

rence and religiously vse those ordinances of God, the profanation whereof, hee markes and brandes with particular visible iudgements. Gods meere threatnings of death after this life, should be enough to terrifie Christians from the abuse of any of his Ordinances : Much more then should they moue vs, when (as so many Seales and Sacraments thereof) hee shall annex thereunto sensible plagues and punishments in this life. Wee cannot but see, that many plagues and iudgements are gone forth, from the Throne of God into the World; yea, into the Church; yea, into many of our houses,

and vpon our owne persons: Neither doe wee see the iudgements onely, but wee might see also (if wee did not wilfully shut our eyes) for what particular sins GOD inflicteth many of them. Who is it that cannot see, that so many & so many plagues and vengeance haue fallen, and doe yet lie vpon such and such men, for their murthers, thefts, adulteries, treasons, perjuries, drunkenesse, &c. And yet neither the sight of these iudgements, nor the sense and feeling of some of them in our owne persons, will serue to reſtraine vs from thoſe finnes: But in the miſt of ſo many iudgements
theſe

these finnes abound, and as it were triumph ouer them.

2 We may learne, that the vnworthy & profane receiuers of this Sactament, doe not onely eate and drinke therein a spirituall iudgement (which hypocrites and carnall men doe not so much care for ;) but euen bodily iudgements also, so that it may proue in the end and effect, no better then a very bane and poyson vnto our bodies, & a meanes of many grievous diseases, yea, and of vntimely death. For so it proued (wee see) to some of these Corinthians; and we can pleade no speciall priuiledge. The more there-

fore that wee may loue our bodily liues & health the more; let vs make conscience of the former duties. These kinde of iudgements here mentioned, are not strangers amongst vs; yea, the hand of God in this kinde hath lien a long time heauy vpon vs; and though wee cannot precisely say (as the Apostle here doth,) That for this very cause, some of vs are afflicted with this disease, & some with that, and so many with the pestilence, &c. Yet hauing such a president set before vs, in the Word of God, of such a sinne, punished with such iudgements, it being too apparant, that not onely
the

the same sinne doth raigne amongst vs, but that also the same iudgements lie in great weight and measure vpon vs; wee haue iust cause to feare, that amongst others, this very sinne is one cause thereof. And therefore in seeking to remoue these iudgements, let vs haue a speciall care amongst other sinnes to reforme this.

3 So oft as any of vs are guilty vnto our selues of vnreuerent and vnworthy receiuing of this Sacrament, and the more free wee haue beene withall, from any of these iudgements, in the greater danger wee should feare our selues to bee.

For

For wee are indebted, so many deathes and sicknesses to the Lord, which (except wee prevent betimes with true Repentance) we shall be sure to pay, with the interest, either in this life, or in another. For the LORD as much hates this sinne in vs, as in the Corinthians, and will be sure at some time or other, by one meanes or other, to punish it seuerely; And the more hee defers to punish it, the more seuerely he will doe it, when hee takes the rod once into his hands. Let vs then in the feare of GOD take heed, how in this case wee too much abuse the patience and long suffering

ring of G O D ; patience wounded becomes furie.

For the further inforcing of this, the Apostle shewes,

First, the iustice of God in this course of his : Secondly, his Mercy.

His Justice, in that hee had not thus sharply iudged them, if they had iudged themselues. For (saith hee) *If wee would indge our selues , wee should not be indged, vers. 31.* As though hee should say : Wee may thanke our selues for these and such like iudgements that lie vpon vs, and canno way blame God for them. For it is iust with him, the best of vs being so sinfull as wee are, that when
we

wee will not iudge and condemne our selues, wee should bee in such a manner iudged and condemned by him.

Hence we may learne,
1 That the best meanes to preuent any iudgement of C O D, whether temporall or eternall, is, to accuse, arraigne, iudge, and condemne our selues: and contrarily, the surest way to pull downe all sorts of iudgements vpon our selues, is to iustifie our selues, and to glorie in the merits of our owne righteousnesse.

Would wee then in most effectuall manner, preuent sicknesse, shame, death? Let vs examine our selues, and search
what

what sinnes are in vs, and
passe the seuerest sentence
of condemnation against
our selues that may bee.
The more (if it bee done
vnfainedly) wee shall
condemne our selues, the
more the Lord will iusti-
fie vs.

2 The due tryall and
examination of a mans
selfe, and the iudging and
condemning of a mans
selfe, doe one necessarily
follow vpon another. O-
therwise there is no good
coherence of these words
with the former.

He then that shal carefully
and conscionably examine
himselke, shall bee sure to
finde matter enough in
himselke, to iudge and
condemne himselke for.

So

So that hee doeth most worthily eate and drinke this Sacrament, that shall discerne in himselfe most matter of iudgement and condemnation: and none more vnworthy receivers thereof, then those which can finde nothing in themselves to iudge and condemne themselves for.

Hee shewes secondly, the mercy of GOD towards them herein. That these indgements (vnto them that can make right vse of them) are but fatherly and louing chastisements and instructions, to keepe them from the common condemnation of the World. *But* (saith he) *whilest wee are*
indged

*indged, wee are chastened,
(or nurtured and instructed) of the Lord, because
wee should not be condemned
with the World.*

As if hee should haue
said: You are notwithstanding to behold Gods
mercy towards you, shining in this Justice of
his. For hee doth not this
out of any hatred hee
beares to any of you, that
are humbled vnder this
hand of his, and can make
a good vse thereof. But
as a louing and deare father
chasteneth and correcteth
his childe, when hee sees
him in any fault, not that
hee might be auenged of
him, but onely thereby to
terrifie him, and keepe
him from such courses

courses, as might bring him to the gibbet, or gallowes, or any other such shamefull end: So God exerciseth you with these temporall chastisements, that thereby hee might keepe, and reſtraine you from following ſuch courſes, as might bring you (with the reſt of the wicked world) to eternall damnation.

The conſideration hereof, ſhould not embolden vs to bee the leſſe carefull of the former duties, but rather to make more conſcience of them. For howſoeuer thoſe who receiue this Sacrament vnworthily, doe not ſo eate and drinke their owne damnation, that there is

no means or hope of mercy left vnto them, being fallen into this sinne, and though these temporall iudgements, which God inflict as signes and tokens, that therein they eate & drinke their owne damnation, are to some persons the effects of Gods loue, & the meanes to saue them from that damnation: Yet cursed, and desperate must their state needes bee, that shall in such a manner abuse so great a mercy and loue of God; yea, these temporary iudgements, doe so farre forth onely proceede from his loue, as they are sanctified vnto vs, and made holy instruments, in and thorow them,

them, to see and behold what an odious and damnable sinne it is to receiue vnworthily; and so they become a good meanes, to make vs repent of it, and forsake that sinne. In others they are but the fore-runners of eternall punishment.

Thus much for our helpe and direction, that wee may bee worthy and fruitfull receiuers of this Sacrament.

The Lord for his mercy sake pardon our former wants herein; and mooue our hearts to the carefull performance of all these duties, that so wee may not onely auoid the iudgements, which vnworthy Receiuers are
in

in danger to fall into; but
that wee receiuing these
Mysteries worthily, may
in and by them, receiue
the assurance of that
grace and mercy, which
is shadowed and repre-
sented by them, euen the
full and perfect Redemp-
tion of our bodies and
soules, through the sa-
crifice of Christs Body,
and his most precious
bloud-shed vpon
the Crosse,
Amen.

FINIS.



A Briefe forme of Examination.

Containing occasionally
the maine Principles
of Religion.

I.

Question.

VV *What is a Sacrament?*

A. A mysticall
signe ordained of GOD,
to represent and seal to
the worthy receiuer, sal-
uation by Christ Iesus,
Mat 28.19. 1 Cor. 11. 23.
Gen. 17. 7. Rom. 4. 11.

Q. Who

Q. Who is Christ Iesus?

A. The eternall and onely begotten Sonne of God, & our only Sauour, *Mat. 3. 17. Rom. 1. 3. Iohn 1. 14. 1 Tim. 2. 5. Heb. 2. 17.*

The Questions thus marked with a star, may in thy Examination be used or omitted, as time or ability of the Person requireth.

* *Q. What is God?*

A. An infinite and eternall Maiestie; the Creator and Gouvernour of the World. *Psal. 139. 7. 1 Kings 8. 27: Esa. 44. 6. Psalm. 90. 2. Gen. 1. 1. Psalm. 19. Zach. 9. 10. Prov. 15. 3:*

* *Q. How many Gods are there?*

A. Onely one in three persons, *Iohn 17. 3. Exodus 20. 2. 1 Corin. 8. 32. 1 Iohn 5. 7.*

* *Q. Which be those three Persons?*

A. God

A. God the Father,
God the Sonne, and God,
the Holy Ghost, *Matth.*
28.19.

II.

Q. *How is Chriſt our Sa-*
uour?

A. By redeeming vs
from hell, and purchaſing
Heauen for vs, *Mat.* 20.
28. *Iohn* 3. 14, 15.

Q. *What is Heauen?*

A. A place of euertla-
ſting ioy and glory. *Mat.*
25. 34. *Luke* 16. 22, 1
Cor. 2. 9. *Renel.* 21. 23, &
22. 1. 2.

Q. *What is hell?*

A. A place of euertla-
ſting torment, *Luke.* 16.
23. *Renel.* 20. 10. *Matth.*

25.46. Esa. 30.33.

III.

Q. How came we in danger of hell?

A. By sinne, Rom. 5. 10. Gen. 2.17. Rom. 5.12.

Q. What is sinne?

A. A breach of Gods Commandements. 1 Ioh. 3, 4 Romans 7.7. Gal. 3 10.

Q. What are those Commandements?

A. God spake, &c.

Q. Have all men broken these commandements?

A. Yea, all without exception, Rom. 3.9.10. Rom. 3.23. Gal. 3.23.

Q. Doth euery breach of these Commandements deserue everlasting torment?

ment in hell?

A. Yea verily, *Rom. 6.*

23. *Gal. 3. 10. Dent. 27.*

26.

IIII.

* Q *How many sorts of sinne are there?*

A. Two, Originall, and Actuell.

* Q. *What is Originall sinne?*

A. A corruption of nature, whereby wee are inclined to the breach of all Gods Commandements, *Psal. 51. 5. Rom. 7. 18. & 8, 7. & 7. 14.*

* Q. *Is this corruption in all?*

A. Yea: *Gen. 8. 21. Rom. 5. 12.*

K 2

* Q. *How*

* Q. How came we to the same?

A. By the fall of Adam, our first Father. Rom. 5:12. 1 Cor. 15.23.

Q. How did he fall?

A. By eating of the fruit of a tree, that God had forbidden vpon paine of death. Gen. 3.6.

* Q. What is actuall sinne?

A. A particular breach of Gods Commaundements, in thought, word and deed, arising from Originall corruption, Gen. 6. 5. Gal. 5. 19. Eph. 2. 3. Ro. 3. 13.

V.

Q. By what meanes hath

hath Christ redeemed vs
from hell, and purchased Hea-
uen for vs?

A. By fulfilling the
Law, and dying for vs,
Phil. 2.8. Mat. 5. 17. v. 3.
13. Renel. 5. 9. 1. Heb. 9.
15.

* Q. How could the Sonne
of God, being God, performe
this?

A. He tooke vpon him
our nature, and so became
God and man in one Per-
son, *Iohn i. 14. Romans*
9. 5.

* Q. How did hee take our
nature vpon him?

A. He was miraculous,
lie conceived by the Holy
Ghost in the wombe of a
Virgin. *Esa. 7. 14. Mat-*
thew. 1. 20. Luke 1. 35. Ioh.
1. 14.

Q. What death did he die for vs?

A. An accursed death vpon the Crosse, Mat. 27. 35. Gal. 3. 13.

Q. Was there no other meanes to saue vs?

A. No verily, Acts 4. 12. Rom. 7. 23. 24.

** Q. Dosth our Sauour Christ them continue still vnder death?*

A. No: but he rose againe the third day, and ascended into Heauen, and there sitteth in all glory at the right hand of his Father, making intercession for vs, Iohn 20. Mat. 28. Acts 1, Acts 2, 31. 1 Cor. 15. Marke 16. 19.

Q. Shall

VI.

*Q. Shall all men be sa-
ued by Christ?*

*A. No: but such onely
(if they be of yeeres) as by
Faith and Repentance be-
come new men. Ephes. 3.
17. Col. 2. 12. Iohn 3. 16. &
1. 12. Acts 13. 39. Mar. 1.
4. 15. Acts 20. 21. Iohn 6.
35.*

Q. What is Faith?

*A. A confidence in the
merits of Christ onely for
saluation, Acts 16. 31. Iohn
1. 12.*

*Q. What is Repen-
tance?*

*A. An unfained hatred
of all sinne for Christs
sake, Acts 3. 19. 2 Cor. 7.*

K4 10, 11.

10. 11. *Matth. 3. 7, 8, 10.*

VII.

Q. By what meanes doe wee attaine unto Faith and Repentance ordinarily?

A. By the preaching of Gods Word, Ephes. 1. 31. Rom. 10. 17.

Q. What is Gods word?

Answer. His reuealed will contained in the writings of the Prophets and Apostles, 2 Tim. 3. 15, 16. 2 Pet. 1. 10. Luke 24. 27. 2 Pet. 3. 2.

Q. What were those Prophets and Apostles?

A. Men that writ by diuine inspiration, 2 Ti. 3. 16. 2 Pet. 1. 21.

** Q. What bee the parts of*

of Gods word?

A. The Law and the Gospel,

Q. *What is the Law?*

A. That part of Gods word, which sheweth the cursed estate that all men are in by reason of sinne, *Gallath. 3. 19. Romans 3. 20.*

* Q. *What is the Gospel?*

A. That part of Gods word which sheweth, how wee are freed from that curse by Iesus Christ, *Acts 16. 30. Ioh. 3. 16. Mar. 1. 1.*

VIII.

* Q. *Where is Gods word, ordinarily preached?*

K 5

A. In

A briefe forme of Examination.

A. In the Churches of Christ.

* Q. *What are the Churches of Christ?*

A. Holy Assemblies, ioyning, ordinarily, and orderly together in the worship of God, 1 Cor. 1, 2. and 2, Cor. 1; 1: Tit. 1: 5.

* Q. *Wherain consists the worship of God?*

A. In hearing the Word, receiuing the Sacraments, and prayer: *Mat. 28. 18, 9. Act. 15. 31. 1 Tim. 2. 1. 1 Corin. 11, 23.*

XI.

* Q. *By whome is the Word of God preached?*

A. By

A. By the Ministers of Christ. *Eph. 4. 11. 12.*

* Q. *Who are the Ministers of Christ?*

A. Such as hauing gifts giuen them of God, are set apart by the Church, to preach the Word, administer the Sacraments, and to bee the mouth of the people vnto God in prayer : *Hebrewes 5. 4. Romans 10. 15. Romans 1 : 20.*

X.

* Q. *Doe all attaine vnto Faith and Repentance vnto whom the Word is preached?*

A. No : but those onely in whom God of his

A briefe forme of Examination.

his speciall grace, workes
the same by his owne Spi-
rit *Acts* 16.14. *Eph.* 3. 8.
Rom. 10.17.

* *Q. Who are those?*

A. His Elect. *Acts* 13.
48.

* *Q. What are they?*

A. Such as from all e-
ternitie he hath purposed
to saue by Iesus Christ,
Rom. 9. 22, 23. 1 *Thessal.*
5.9.

*Q. Is there any thing in
them aboue others that mo-
ueth God hereunto?*

A. Nothing in the
world, but his owne meere
good will and pleasure,
Ephes. 1.4, 5; 11. *Rom.* 9.
18.22.

* *Q. Why Doth hee
vouchsafe this grace to
some?*

A. For

A. For the praise of his glorious Mercy, Rom. 9. 23.

* Q. Why doth hee deny this grace to other some?

A. For the Praise of his glorious Iustice, Rom. 9. 22.

XI.

* Q. What shall bee the estate of those, that attaine unto faith and Repentance?

A. They shall in this life daily grow and increase therein, Psal. 1. 3.

* Q. By What speciall meanes shall they grow and increase therein?

A. By the due vse of the Word, Sacraments, and Prayer.

Q. But

* Q. But what shall
their estate bee after this
life?

A. There soules shall
goe to heauen, and there
remain till the last day,
and then both body and
soule shall bee vnited a-
gaine, and both shall con-
tinue with Christ in all
glory in heauen for euer
and euer.

Q. What is the last
day?

A. A day of generall
Iudgement, wherein all
flesh shall be raised from
death, and receiue finall
sentence from God, for
that which they haue
done in this life, *Matth.*
25.31.&c.

* Q. What sentence
shall passe vpon those that
repent

repent and beleeue in Christ?

A. They shall be acquit
from all their finnes, and
receiued into euerlasting
glory, *Mat. 25. 34.*

* Q. *What sentence shall
passe vpon the rest?*

A. All their finnes
shall bee discovered and
laid to their charges; and
they shall be cast body
and soule into hell fire,
Mat. 25. 41. &c.

X II.

Q. *How many SACRA-
ments are there?*

A. Two: Baptisme,
and the Lords Supper.
*Mat. 28. 19. 1. Cor. 11: 23
&c.*

Q. *What*

* Q. What is Baptisme?

A. A mysticall washing with water, in the name of the Father, Sonne, and Holy Ghost. Tit. 3.5. Mat. 28.19.

* Q. What doth water specially signifie?

A. The blood of Christ, Eph. 5.25.

* Q. What doth the washing signifie?

A. That wee are freed from the guilt of sinne, and sanctified by the merits of Christ, especially by his death and blood-shedding. Ephes. 5.26. Mar. 1.4. Act. 2.38. Tit. 3.5. 1 Cor. 6.11.

* Q. Who are to be admitted to Baptisme?

A. All that truly professe

professe Faith and Repen-
tance: and their Infants:

*Acts 2. 38, 39. Acts 8.
37. Gen. 17. 7. 1 Cor. 7.
14.*

* Q. *Who are those?*

A. Such as doe no-
thing that is manifestly
contrary thereunto in the
knowledge of men, or if
they haue done any thing,
giue good signes of spe-
ciall repentance for the
same.

* Q. *How oft are they to
be baptised?*

A. Onely once.

* Q. *When are they to be
Baptised?*

A. As soone as they can
bee admitted thereto by
the Church where they
are called to liue, *Acts 2.
41, & 8, 36. & 10. 47.*

Q. *What.*

XIII.

Q. What is the Supper of the Lord?

A. A Myſticall Communion in breaking and eating of bread, and drinking of wine in ſpeciall remembrance of Chriſt. Matth. 26, 26, 1 Cor. 10. 16.

Q. What doth the bread and wine ſignifie?

A. The Body and bloud of Chriſt, 1 Cor. 10. 16.

Q. What doth the breaking of the bread ſignifie?

A. Thoſe paines he indured in ſoule and body for our ſaluation, eſpecially vpon the Croſſe, 1 Cor. 11. 24.

Q. What

Q. What doth the eating of the Bread, and drinking of the Wine signifie?

A. That by the vertue of his merits (especially of his death and bloudshedding) applied to vs by Faith; wee are not onely freed from eternall death in hell, but shall liue with him in heauen for euer and euer.

Q. Who are to be admitted to the receiuing of this Sacrament?

A. All, that hauing beene baptised, continue in the true profession of Faith and Repentance, 1 Cor. 11. 27, 28, 29.

Q. How oft are they to receiue the same?

A. As oft as it may conue-

conuenientlie bee administered in that Church, in which they haue calling to liue, *Acts 2. 42. & 20. 7.*

XIIII.

Q. Who are woorthy Receiuers of this Sacrament?

A. Such as bring a holie appetite thereunto, Mat. 5. 6.

Q. What is that appetite?

*A. A spirituall hungri-
ng and thirsting after Christ
Iesus and his merits.*

Q. Whence doth this appetite arise?

*A. From a sense of the
weakenesse of our Faith
and Repentance, and*

a desire to haue them
strengthened, *Acts 2.37.*
&c.

XV.

*Q. How may wee come
to this true sense?*

*A. By preparing our
selues before hand there-
vnto.*

*Q. How are wee to pre-
pare our selues?*

*A. By examining the
sincerity of our Faith and
Repentance, by the speci-
all fruites thereof: 1 Cor.
11.28.*

Q. What are they?

*A. A constant and con-
scionable care to vse all
meanes for the getting
and increasing of them,
and*

and a reſolute purpoſe & induour to obey God in all things for Chriſts ſake.

XVI.

Q. What if we be unworthy receivers of this Sacrament?

A. We ſhall then eate and drinke our own Iudgment, *1 Corinthians .ii. 27. 29.*

Q. What if we contemne or neglect to receive this Sacrament?

A. We therein declare that wee contemne or neglect that which is ſignified thereby and offered therein, *1 Corin. ii. 29.*

Q. What

*Q. What if wee receiue
the same worthily?*

*A. VVe shall receiue
thereby Christ himselfe,
and in him more and more
assurance of our saluation,
1 Cor. 10. 16.*

*Q. What if wee shall bee
vniustly put from this Com-
munion?*

*A. God in this case
will accept our will for
the deed.*

FINIS.